

~~THE~~
THE
PLAINE-MANS
PATH-WAY
TO
HEAVEN.

Wherein every man may cleerly
see whether he shall be saved
or damned.

Set forth Dialogue-wise, for the better
understanding of the simple.

By ARTH. DENT, Preacher of the Word of
God at South-Shoobery in Essex.

The foure and twentieth Edition.

Corrected and amended : with a Table of all
the principall matters ; and three praiers,
necessary to bee used in private families,
hereunto added.

Zephania 3. 5.

Every morning the Lord bringeth his judg-
ment to light, he faileth not : but the wic-
ked will not learne to be ashamed.

L O N D O N,

Printed by R. Young, for G. Latham, in Pauls
Church-yard, at the signe of the Bi-
shops head. 1637.

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To the Right Worshipfull
Sir *Julius Caesar*, Knight, one of
the Masters of the Request to the
Kings Majestic, Judge of the high
Court of Admiralty, and Ma-
ster of Saint Catherines :

A.D. wisheth all good
things in Christ
Jesus.



*H*aving finished (Right
Worshipfull) and made
ready for the Press this
little Dialogue, I be-
thought mee (sith the common
maner of all that write any books
in this age, is to dedicate the
same to one or other of great
place) to whom I might dedicate
these my poore labours. At last, I
did resolve with my selfe, none to
bee more fit than your Worship:
both in regard of some affinitie
in the flesh, as also because of
those manifold good parts where-
with the Almighty hath endued

The Epistle Dedicatory.

you. Having therefore none other thing to present your Worship withall (in token of a thankfull heart for your courtesies shewed towards mee) behold, I doe here send unto you this third fruit of my labours published; most humbly beseeching you to take it in good worth: not weighing the value of the thing, which is of no value, but the simple and good mind and meaning of the giver. This worke doth sharply reprove & evilt the world of sin, & therefore is like to find many deadly enemies, which with cruell hatred will most eagerly pursue it unto death. Zoilus also and his fellows, I know will bitterly carp at it: therefore it flieth unto your Worship for protection, and humbly desireth to take sanctuary under your wings. Wherefore I humbly intreat you to take upon you the patronage & defence of it, that by your meanes it may bee delivered both from the calumnious obloquies of evill disposed persons, & also

The Epistle Dedicatory.


also from the worlds malignity, so as it may take no injury. And concerning this little volume, the sum of the matter of it you shall find in the Epistle to the Reader. As concerning the manner, here is no great matter in learning, wit, art, eloquence, or ingenious invention (for I have herein specially respected the ignorant & vulgar sort, whose edification I do chiefly aime at:) yet somewhat there is which may concerne the learned, and give them some contentment. Whatsoever it be, I leave it with your Worship, beseeching you to give it entertainment. And so I doe most humbly take my leave, commending both your selfe, your good wife, & your whole family, to the mercifull protection of the everliving God. From South-Shoobery in Essex, April 10. An. Dom. 1601.

Your Worships to command in the Lord,

ARTHUR DENT.



The Epistle to the Reader.

Entle Reader, seeing my little Sernion of Repentance, some few years since published, hath bin so well accepted of, I have for thy further good published this Dialogue, being the third fruit of my labour: wishing to it the like success, that God thereby may have the glory, and thou, who art the Reader, comfort. I have in one part of this Dialogue produced some of the ancient Writers, and some of the wise Heathen also, to testifie upon their oath in their owne language, and to bear witnessse of the ouglinesse of some vices, which we in this age make light of: which I wish may not be offensive to any. In other parts of this work I do in a manner relinquish them. But in this case I have in my weake judgement thought them to be of some good use,

The Epistle to the Reader.

use, to shew forth thus much,
That if wee doe not in time re-
pent, forsake our sins, & seek after
God, both the ancient Christian
Fathers (whose eies saw not that
we see, nor their eares heard what
we heare) yea the very Heathen
also shall rise up in judgement a-
gainst us. Let none therefore
stumble at it. But if any man do,
let him remember I am in a Dia-
logue, not in a Sermon. I write
to all of all sorts; I speake not of
some few of one sort. But that
which is done herein, is not much
more than that of the Apostle,
(*As some of your own Poets have
said, Act. 17.*) which is warranta-
ble. One thing, deare Christian, I
pray thee let me beg of thee; to
wit, that thou wouldst not reade
two or three leaves of this book,
and so cast it from thee: but that
thou wouldst reade it through-
out, even to the end. For I do as-
sure thee, if there be any thing in
it worth the reading, it is bestow-
ed in the latter part thereof, and

The Epistle to the Reader.

most of all towards the conclusion. Be not discouraged therefore at the harshnesse of the beginning: but look for smother matter in the midst, and most smooth in the perclose & wind-up of all. For this Dialogue hath in it, not the nature of a Tragedy, which is begun with joy, and ended with sorrow: but a Comedy, which is begun with sorrow, & ended with joy. This book meddleth not at all with any controversies in the Church, or any thing in the state Ecclesiasticall, but onely entrencheth into a controversie with Sathan and sin. It is contrived into sixe principall heads: First, it sheweth mans misery in nature, with the means of recovery. Secondly, it sharply inveigheth against the iniquity of the time, and comon corruptions of the world. Thirdly, it sheweth the marks of the children of God, & of the reprobates; together with the apparent signes of Salvation & Damnation. Fourthly, it declareth
how

The Epistle to the Reader.

how hard a thing it is to enter into life, and how few shall enter. Fifthly, it layeth open the ignorance of the world, with the objections of the same. Last of all, it publisheth and proclaimeth the sweet promises of the Gospel, with the abundant mercies of God to all that repent, beleeve, and truly turne unto him. The Author of all blessing give a blessing unto it. The God of peace, which brought againe from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting Covenant, make us perfect in all good works, sanctifie us thorow-out, amend all our imperfections, and keep us blamelesse untill the day of his most glorious appearing. Amen.

Thine in the Lord,

A.D.

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Secondly, it sharply inveigheth against the iniquity of the time, and common corruptions of the world.

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THE
PLAINEMANS
PATHWAY
TO
HEAVEN.

Interlo- { *Theologus*, a Divine.
cutors. { *Philagathus*, an Honest man.
 { *Asuncius*, an Ignorant man.
 { *Anrilegon*, a Caviller.

Philagathus.



Ell met good Master *Theo-*
logus.

Theol. What is mine old
friend *Philagathus*! I am
glad to see you in good health.

Phil. Are you walking, Sir, here all
alone in this pleasant meadow?

Theol. Yea, for I take some plea-
sure at this time of the year to walk
abroad in the fields for my recreati-
on, both to take the fresh aire, and to
heare the sweet singing of birds.

Phil. Indeed, Sir, it is very comforta-
ble, especially now in this pleasant
moneth

moneth of May; and thanks bee to God, hitherto we have had a very forward Spring, and as kindly a season as came this seven yeere.

Theol. God doth abound towards us in mercies; Oh that we could abound towards him in thanksgiving.

Phil. I pray you, Sir, what a clocke hold you it?

Theol. I take it to be a little past one, for I came but even now from dinner.

Phil. But behold, yonder come two men towards us; what be they, I pray you?

Theol. They be a couple of neighbours of the next Parish; the one of them is called Asunetus, who in very deed is a very ignorant man in Gods matters; and the other is called Antilegon, a notable atheist and cabiller against all goodnesse.

Phil. If they be such, it were good for us to take some occasion to speake of matters of religion: it may be we shall doe them some good.

Theol. You have made a good motion: I like it well. If therefore you will utter some matter, and move some questions, I will be ready to answer in the best sort I can.

Phil. But stay, Sir, lo, here they come upon us.

Theol.

Theol. Welcome good neighbours, welcome. How do you Asunetus, and you Antilegon?

Asun. Well, God be thanked: and we are glad to see your Mastership in good health.

Theol. What make both of you here at this time of the day? There is some occasion, I am sure, draweth you this way.

Asun. Indeed, Sir, we have some little businesse; for wee came to talke with one of your Parish about a Cow wee should buy of him.

Theol. Hath my neighbour a Cow to sell?

Antil. We are told hee hath a very good one to sell; but I am affraid at this time of the yeere wee shall find deere ware of her.

Theol. How deere? what doe you thinke a very good Cow may bee worth?

Antil. A good Cow, indeed, at this time of the yeere, is worth very neere foure pound, which is a great price.

Theol. It is a very great price indeed.

Phil. I pray you, M. Theologus, leave off this talking of Kine and worldly matters, and let us enter into some speech of matters of religion, whereby we may doe good, and take good one of another.

Theol.

Theol. You say well. But it may be these mens businesse requireth haste, so as they cannot stay.

Afun. No, Sir, wee are in no great haste, we can stay two or three houres ; for the daies are long : if wee dispatch our businesse by night, it will serve our turne well enough.

Theol. Then if it will please you to walke to yonder Dake tree, there is a goodly arbour, and handsome seates, where we may all sit in the shadow, & confer of heavenly matters.

Afun. With a good will, Sir.

Phil. Come then, let us goe.

Afun. This is a goodly arbour indeed, and here be handsome seates.

Theol. Sit you all downe, I pray you. Now friend, Philagathus if you have any questions to move of matters of religion, we are all ready to heare you.

Phil. It may be these men are somewhat ignorant of the very principles of religion ; and therefore I think it not amisse to begin there, and so to make way for further matters.

Theol. I pray you doe so then.

Phil. First then I demand of you, in what state all men are born by nature.

Theol. In the state of condemnati-
on ; as appeareth, Ephes. 2. 3. We are by nature the children of wrath, as well as others. And again it is writ-
ten :

ten : Behold, I was borne in iniquity, and in sin hath my mother conceived mee, *Psal. 51. 5.*

Phil. Is it every mans case? Are not Dukes and Nobles, Lords and Ladies, and the great Potentates of the earth exempted from it?

Theol. No surely: it is the common case of all, both high and low, rich and poore; as it is written: What is man, that he should be cleane; and he that is borne of a woman, that hee should be just?

Phil. From whence commeth it, that all men are borne in so wofull a case?

The. From the fall of Adam, who thereby hath not only wapt himself, but all his posterity in extreme and unspeakable misery, as the Apostle saith: By one mans disobedience many were made sinners. And, By the offence of one, the fault came on all men to condemnation, *Rom. 5. 1.*

Phil. What reason is there that wee all should thus bee punished for another mans offence?

Theol. Because we were then all in him, & are now all of him: that is, we are so descended out of his loins, that of him we have not onely received our naturall and corrupt bodies, but also by propagation have inherited his foule corruptions, as it were by hereditary right.

Phil.

Phil. But for as much as some have dreamed that *Adam* by his fall hurt himselfe onely, and not his posterity; and that we have his corruption derived unto us by imitation, and not by propagation: therefore I pray you shew this more plainly.

Theol. Even as great personages by committing of treason, do not onely hurt themselves, but also staine their bloud, and disgrace their posterity (for the children of such Nobles are disinherited, whose bloud is attainted, till they be restored again by Act of Parliament:) Even so our bloud being attainted by Adams transgression, we can inherit nothing of right till we be restored by Christ.

Phil. Doth this hereditary infection and contagion over-spread our whole nature?

Theol. Yes truely, it is universall, extending it selfe throughout the whole man, both soule & body, both reason, understanding, will, and affections: for the Scriptures abound, that wee are dead in sinnes and trespasses.

Ephes. 2. 1.
Col. 1. 2. & 2. 3.

Phil. How understand you that?

Theol. Not of the deadnesse of the body, or the naturall faculties of the soule, but of the spirituall faculties.

Phil. Did *Adam* then lose his nature, and destroy it by his fall? or is our nature

nature taken away by his fall?

Theol. Not so: our nature was corrupted thereby, but not destroyed: for still there remaineth in our nature, reason, understanding, will, and affections, and we are not as a block or a stocke; but by Adams disobedience we are blemished, maimed, and spoiled of all ability to understand aright, or to will and doe aright: as it is written; Wee are not sufficient of our selves: but our sufficiency is of God. **And again:** It is God which worketh in you both the will and the deed, even of his good pleasure. **And as concerning the other point,** St. James saith, That all men are made after the similitude of God: meaning thereby, that there remain some reliques and parts of Gods image even in the most wicked men: as reason, understanding, &c. so that our nature was not wholly destroyed.

2 Cor. 5.3.

Phil. 2.8.

James 3.9.

Phil. Then you thinke there be some sparkes and remnants left in us still of that excellent image of God, which was in our first creation.

Theol. I thinke so indeed: and it may plainly appeare unto us in the wise speeches and writings of Heathen Poets and Philosophers: in all which we may, as by certaine ruines, perceiue what was the excellent

lent frame and building of mans creation.

Phil. Can a man please God in any thing which he doth, so long as hee continueth in the state of nature?

Job 14.4.

Theol. No, not in any thing: for till wee be in the state of grace, even our best actions are sinful: as preaching, prayer, almes-deeds, &c. as it is written: Who can bring a clean thing out of that which is unclean? *Job 14.4.*

The Apostle also saith: They that are in the flesh cannot please God, *Rom. 8.8.* that is, such as are still in their naturall corruption. And our Lord *Iesus himselfe saith:* Do men gather grapes of thornes, or figs of thistles? *Matth. 7.16.* meaning thereby, that meeke naturall men can bring forth no fruits acceptable to God.

Phil. This is a very harsh and hard saying: I pray you, for my further instruction, make it more plaine.

Theol. Men in the state of nature may doe those things which of themselves are good, but they doe utterly faile in the manner of doing them; they doe them not as they should be done: that is, in faith, love, zeale, conscience of obedience, &c. neither yet with any cheerfulness, delight, or feeling, but even as it were forcing themselves to doe the outward actions. Thus did Cain sacrifice, the Pharisees

Pharisees pray, Ananias and Sapphira give almes, and the Jewes offer up their oblations & burnt offerings.

Phil. Have men any true sight, or lively and sound feeling of this misery and wofull estate, so long as they bee meerly naturall?

Theol. No surely, but are altogether blinded and hardened in it, being nothing desirous to come out of it, but doe greatly please themselves in it, and can hardly be perswaded that they are in any such wofull case: as appeareth plainly in the example of that Ruler, who being commanded, or rather required of our Saviour Christ to keepe the commandments, answered: All these have I kept from my youth, *Luk.* 18. 21. And againe, although the Church of Laodicea was wretched, miserable, poore, blind, and naked; yet shee thought her selfe rich, increased with goods, and wanting nothing. It followeth then, that so long as men are in the state of nature, they have no true sight and feeling of their miseries.

Phil. Do you not think that all men, being meerly naturall, are under the curse of the Law?

Theol. Yes certainly: and not only so, but also under the very tyrannie and dominion of **Sathan**, though they know it not, see it not, feelee it not,

2 Cor. 4. 4.

2 Tim. 2. 26.

not, or perceiue it not: for all that are not in Christ, are under the curse of the Law, and the power of darknesse and the Diuell: as appeareth, Ephes 2. 2. Where the Diuell is called the Prince that ruleth in the aire, euen the spirit that now worketh in the children of disobedience. In another place hee is called the god of this world, who blindeth the eyes of all unbelievers. And againe; it is said, that all men naturallie are in his snare, being taken captiue of him at his will.

Phil. Few will be perswaded of that; they will say, they desie the diuell, and thanke God they were never troubled with him.

Theol. Their hot words doe nothing amend the matter: for the diuell is no more driuen away with words, than with holy water: but he sitteth in the tongues and mouthes; nay, possesseth the very hearts and in-trails of thousands which say they desie him, and are not troubled with him: as appeareth manifestly by their particular actions, and the whole course of their life.

Phil. Me thinkes, if the diuell doe so inwardly possesse the hearts and consciences of men, they should have some sight and feeling of it.

Theol. The working of the diuell in

in mens soules (being an inuincible spirit) is with such unconceivable sleight and crafty conueyance, that men in the state of nature cannot possibly feele it or perceiue it: for how can a blind man see, or a dead man feele?

Phil. Shew this more plainly.

Theol. Even as a crafty Juggler doth so prestigiate and blind mens outward senses by the delusions of Sathan, that they thinke they see that which they see not, and feele that which they feele not; even so the diuell doth so delude and bewitch our inward senses, and the naturall faculties of our soules, that wee, having a myst cast befoze our eyes, thinke wee are that which we are not, see that which we see not, and feele that which wee feele not. For the deep cunning of Sathan lieth in this, that hee can giue us our deaths wound, and wee shall neuer know who hurt us.

Phil. Few will beleeve this to be true.

Theol. True indeed: for few will beleeve the Scriptures: few will beleeve this, because few feele it. Where it is not felt, it can hardly be beleeved. Only the Elect doe feele it, and therefore only the Elect do beleeve it. As for all others, they are the very prentises

prentises and bond-slaves of the devil, which is a thousand times worse than to be a galley-slave.

Phil. How long doe men continue in this wofull state of nature, being under the curse of the Law, and the very slavery of Sathan and sin?

John 3.3.

Theol. Till they be regenerate and borne againe, and so brought into the state of grace; as our Lord Jesus saith: Except a man be borne again, he cannot see the Kingdome of God.

Phil. Doe not many die, and depart this life, before they be borne againe, and consequently, before they bee brought into the state of grace?

Ho[se] 4.6.

Theol. Yes, no doubt, thousands: for many live forty or threescore yeers in this world, and in the end dye, and goe out of this life, before they know wherefore they came into it; as it is written: My people perish for want of knowledge.

Phil. What may we thinke of such?

Theol. I quake to speake what I thinke: for surely I doe not see how such can be saved. I speake not now of infants and children, whereof some no doubt are saved by vertue of the promise and covenant, through the election of grace.

Phil. It seemeth then that you think none can be saved, but those onely which are borne againe.

Theol.

Theol. I thinke so indeed.

Phil. I pray you tell mee what the same regeneration and new birth is, whereof you speake.

Theol. It is a renewing and repairing of the corrupted and decayed estate of our soules : as it is written; Be ye changed by the renewing of your mind, *Rom. 12.* And again: Be renewed in the spirit of your mind, *Eph. 4. 23.*

Phil. Explaine this more fully.

Theol. Even as the wild olbe retaineth his old nature, till it be grassefed into the sweet olbe, but afterward is partaker of a new nature ; so we, till we be grassefed into Christ, retain our old nature, but afterward are turned into a new creature : as it is written, If any man be in Christ, he is a new creature, *2. Cor. 5. 17.*

Phil. I understand not what you say.

Theol. You must know this, that as there is a naturall birth of the whole man ; so there is also a spirituall birth of the whole man.

Phil. How is that ?

Theol. When as the naturall faculties of the soule ; as reason, understanding, will and affections, and the members of the body also are so sanctified, purged, and rectified by grace, that we understand, will, and desire that which is good.

Phil. Cannot a man will and desire
that

that which is good before he be borne againe?

Theol. No more than a dead man can desire the good things of this life. For mans will is not free to consent unto good, till it be enlarged by grace; and an unregenerate man doth sinne necessarily, though not by constraint. For mans will is free from constraint (for it sinneeth of it selfe) but not from thraldome unto sinne.

Phil. You speak, as if a man could do no other thing but sinne, till the new worke be wrought in him.

Theol. That is mine opinion indeed. For a man and his flesh are all one, till he be regenerate: they agree together like man and wife, they joyne together in all evill, they live and dye together: for when the flesh perissheth, the man perissheth.

Phil. Is not this regeneration a changing, or rather destroying of humane nature?

Theol. Nothing lesse: it is neither an abolishing, nor changing of the substance of body or soule, or any of the faculties thereof, but onely a rectifying and repairing of them by removing the corruption.

Phil. Is then our naturall corruption so purged and quite removed by the power of grace, as that it remaineth not at all in us, but that

wee are wholly freed of it?

Theol. Not so: For the reliques & remnants of our old nature, which the Scripture calleth the old man, doe hang about vs and dwell in us, euen untill our dying day; as it is plainly proved in the ten last verses of the seventh to the Romans.

Phil. Then you affirme, that this new man, or new work of grace and regeneration, is unperfect in this life.

Theol. Yea: for the new creature, or new worke of grace, can never be fully fashioned in this life, but is alwaies in fashioning. And as our faith & knowledge in this life are unperfect; so is our regeneration and sanctification.

Phil. You said before that the regeneration or new birth is of the whole man: which speech seemeth to imply, that the new work of grace is entire and perfect.

Theol. You mistake the matter. For although the new birth is universall, and of the whole man, yet it is not entire, perfect, pure, & without mixture or corruption. For it is written: The flesh lusteth against the spirit, & the spirit against the flesh. The Apostle also prayeth, that the Thessalonians may be sanctified throughout, in spirit, soule, and body.

Phil. This seemeth very obscure, I pray you make it more plaine.

Theol. You must note this, that the

new sworke and the old, flesh and spirit, grace and corruption, are so intermingledly ioynd together, in all the faculties of the soule and body, as that the one doth euer fight against the other.

Phil. But tell me, I pray you, how you understand this intermingling of grace and corruption in the soule. Doe you meane, that grace is placed in one part of the soule, and corruption in another, so as they be fundred in place?

Theol. No, that is not my meaning; but this, that they be ioynd & mingled together (as I said) in & throughout the whole man. For the mind or understanding part is not one part flesh, and another part spirit; but the whole mind is flesh, & the whole mind is spirit, partly one, and partly another. The same is to be said of will & affections.

Ph. I pray you expresse it more plainly.

Theol. Even as the aire in the dawning of the day is not wholly light, or wholly darke, as at midnight, or at noon-day; neither is it in one part light, & in another part darke: but the whole aire is partly light, and partly dark throughout: and as in a vessell of luke-warm water, the water it selfe is not only hot, nor only cold, but heat & cold are mixed together in every part of the water; so is the flesh and the spirit mingled together in the soule of

man. And this is the cause why these two contrary qualities fight together.

Phil. Out of doubt this doctrine of regeneration is a very great myserie.

Theol. Yes certainly, it is a secret of secrets, which the wise of this world cannot comprehend.

Phil. Some think that courtesie, kinnesse, good nurture, good nature, and good education, are regeneration; and that courteous and good natured men must needs be saved.

Theol. They are generally deceived: for these things doe not necessarily accompany salbatton, but are to be found in such as are altogether prophane and irreligious: yet wee are to love such good outward qualities, and the men in whom we finde them.

Phil. What say you then to learning, wit, and policie? are not these things of the essence of religion, & prove a regeneration?

Theol. No, no: for they be externall gifts, which may be in the most wicked men; as in Papists, Heathen Poets & Philosophers: yet we are greatly to reverence learned and wise men, although the new and inward worke be not as yet wrought: for that is onely of God, that is from above.

Phil. The common people doe attribute much to learning and policie: for they will say, Such a man is learned and

wife, and knoweth the Scripture as well as any of them, and yet hee doth not thus and thus.

Theol. It is one thing to know the history & letter of the Scriptures, and another thing to beleve and feele the power therof in the heart, which is only from the sanctifying spirit, which none of the wise of this world can have.

Phil. It is a common opinion, that if a man hold the truth in judgement, be no Papist or Hereticke, but leadeth an honest civill life, then he must of necessity be saved.

Theol. That followeth not: for many come so farre, which yet notwithstanding have not the inward touch.

Phil. That seemeth strange. For many will say, As long as they bee neither Whore nor Thiefe, nor spotted with such like grosse sinnes, they trust in God they shall be saved.

Theol. They erre, not knowing the Scriptures. For many thousands are in great danger of losing their soules for ever, which are free from such notorious and horrible vices: nay many which in the world are counted good honest men, good true dealers, good neighbours, and good townes-men.

Asin. I pray you, Sir, give me leave a little. I have heard all your speech hitherto, and I like reasonable well of it; but now I can forbear no longer, my conscience

conscience urgeth me to speak : For me thinks you goe too far, you goe beyond your learning in this, that you condemn good neighbours and good townsmen. You say, many such men are in danger of losing their soules ; but I wil never beleeve it while I live: For if such men be not saved, I cannot tell who shall.

Theol. But you must learn to know out of the **Scriptures**, that all outward honesty & righteousness, without the true knowledge & inward feeling of God, availeth not to eternall life : As our **Saviour Christ** saith, Except your righteousness exceed the righteousness of the Scribes & Pharises, ye cannot enter into the Kingdome of heaven. It is also written, that when Paul preached at Berea many honest men & women did beleeve : that is, such as were outwardly honest, or honest to the world only ; for they could not be truly & inwardly honest before they did beleeve. Therefore you see that this outward honesty & civility, without the inward regeneration of the spirit, availeth not to eternall life : and then consequently, all your honest worldly men are in great danger of losing their soules forever.

Matth. 23.

Act. 17. 32.

Askn. What sound reason can you yeeld, why such honest men should be condemned ?

Theol. Because many such are utterly

Heb. 2. 5.

terly void of all true knowledge of God & his word. Nay, which is more, many of them despise the word of God, and hate all the zealous professors of it. They esteeme Preachers but as prattlers, and Sermons as good tales: they esteem a Preacher no more than a Shoemaker: they regard the Scriptures no more than their old shoes. What hope is there then, I pray you, that such men should be saved? Doth not the holy Ghost say, How shall we escape, if we neglect so great salvation?

Asw. You goe too farre; you judge too hardly of them.

Theol. Not a whit. For all experience sheweth, that they mind, dream, & dote of nothing else day and night, but this world, this world, lands & leases, grounds & livings, kine and sheep, and how to waxe rich. All their thoughts, words, & woordes, are of these and such like things. And their actions do most manifestly declare, that they are of the earth, & speake of the earth, & there is nothing in them but earth, earth. As for Sermons, they care not how few they heare. And for the scriptures, they regard them not, they reade them not, they esteem them not worth the while, there is nothing more irkesome unto them: they had rather pill strawes, or do any thing, than heare, reade, or conferre of the Scriptures. And as the Prophet

Prophet saith : The word of the Lord is as a reproach unto them, they have no delight in it.

Jer. 8. 10.

Phil. I marvell much that such men should live so honestly to the worldward.

Theol. No marvell at all : for many bad men, whose hearts are worme-eaten within, yet for some outward and carnall respects doe abstaine from the grosse act of sinne : as some for credit, some for shame, some for feare of law, some for feare of punishment; but none for love of God, for zeale of conscience, or of obedience. For it is a sure thing, that the wicked may have that spirit which doth repressle, but not that which doth renew.

Phil. It seemeth then by your speeches, that some which are not regenerate do in some things excell the children of God.

Theol. Most certain it is, that some of them in outward gifts, and the outward carriage of themselves, doe goe beyond some of the Elect.

Phil. Shew me, I pray you, in what gifts.

Theol. In learning, discretion, justice, temperance, prudence, patience, liberality, affability, kindnesse, courtesie, good nature, &c.

Phil. Me thinkes it should not be possible.

Theol. Yes truly : for some of Gods deare children, in whom no doubt the

inward worke is truly and soundly wrought, yet are so troubled & incombr'd with a crabbed and crooked nature, & so clogged with some master-sin, as some with anger, some with pride, some with covetousnesse, some with lusts, some one way, & some another; all which breaking out in them, doe so blemish them & their profession, that they cannot so shine forth unto men as otherwise no doubt they would; and this is their wound, their griefe, and their heart-smart, and that which costeth them many a teare, and many a prayer; and yet can they not get the full victorie over them, but still they are left in them, as a pike in the flesh to humble them.

Ph. Yet love should cover a multitude of such infirmities in Gods children.

Theol. It should doe so indeed: but there is great want of love, even in the best: and the worst sort espying these infirmities in the godly, runne upon them with open mouth, and take upon them to condemne them utterly, and to judge their hearts, saying, They be hypocrites, dissemblers, and there is none worse than they.

Phil. But do you not think, that there be some counterfeits even amongst the greatest professors?

Theol. Yes, no doubt there be, and alwayes have bin some very hypocrites

in the Church; but we must take heed of judging & condemning all for some. For it were very much to condemne Christ & his eleven Disciples because of one Judas; or the whole Primitive Church for one Ananias and Sapphira.

Phil. But I hope you are of this mind, that some regenerate men even in outward gifts, and their outward carriage, are comparable with many others.

Theol. Questionlesse very many. For they being guided by Gods spirit, and upheld by his grace, do walke very uprightly & unblameably towards men.

Phil. Yet there resteth one scruple: for it seemeth very strange unto me, that men of so discreet carriage as you speak of, and of so many good parts, should not be saved. It is great pity such men should be damned.

Theol. It seemeth so unto us indeed, but God is onely wise. And you must note, that as there be some infirmities in Gods children, which hee correcteth with temporall chastisements; and yet rewardeth their faith, love, and inward service and obedience with eternal life; so there be some good things in the wicked, and them that are without Christ, which God rewardeth with temporall blessings, and yet punisheth them eternally for their unbelieve and hardnesse of heart.

Phil. Now you have reasonably well

B 5 satisfied

satisfied mee touching the doctrine of regeneration, and the manifold errors and deceits that are in it, & of it. I pray you let us now proceed: and first of all tell me by what meanes the new birth is wrought.

1 Pet. 1. 2, 3.
John 15. 3.
A& 10. 44.
Ephes. 4. 3.

Theol. **By the preaching of the word, as the outward meanes; and the secret worke of the spirit, as the inward meanes.**

Phil. Many heare the word preached, and are nothing the better, but rather the worse: what, I pray you, is the cause of that?

AR. 16. 14.

Theol. **Mens owne incredulity, and hardnesse of heart: because God in his wrath leaue them to themselves, and depriveth them of his spirit, without the which all preaching is in vaine. For except the spirit doe follow the word into our hearts, we can finde no joy, taste, nor comfort therein.**

Phil. Cannot a man attain unto regeneration and the new birth, without the word and the spirit?

Theol. **No verily. For they are the instruments and means whereby God doth worke it.**

Antil. Why may not a man have as good a faith to God-ward that heareth no Sermons, as he that heareth all the Sermons in the world?

Theol. **Why may not he which eateth no meat, be as fat and as well liking**

as hee that eateth all the meat in the world? For is not the preaching of the word the food of our soules?

Antil. I like not so much hearing of Sermons, & reading of the Scriptures, except men could keepe them better.

Theol. Faithfull & honest hearers do therefore heare, that they may be more able to obserbe and doe. For a man cannot doe the will of God before hee know it, and he cannot know it without hearing and reading.

Antil. I marvell what good men doe get by gadding to Sermons, and poring so much in the Scripture, or what are they better than others? There are none more full of envie & malice than they: They will do their neighbour a shrewd turne as soon as any body; and therefore in mine opinion, they be but a company of hypocrites and precise fooles.

Theol. You judge uncharitably. Full little doe you know what they feele, or what good Gods people get by hearing of the word. For the worke of the spirit in the hearts of the Elect is very secret, & altogether hid from the world, as it is written: The wind bloweth where it listeth, and thou hearest the sound therof, but canst not tell whither it goeth, or whence it commeth; so is every man that is born of the spirit. And againe: The things of God knoweth no man, but the spirit of God.

John 3. 8.

Antil.

Antil. Tush, tush, what needs all this adoe? If a man say his Lords Praier, his ten Commandements, and his Belief, & keep them, and say no body harme, nor doe no body harme, and doe as he would be done to, have a good faith to Godward, and be a man of Gods beliefe, no doubt he shall be saved without all this running to Sermons, and prattling of the Scripture.

Theol. How you praise it out indeed: you thinke you have spoken wisely. But alas! you have bewrayed your great ignorance. For you imagine a man may be saved without the word, which is a grosse error.

Antil. It is no matter: say you what you will, and all the Preachers in the world besides; as long as I serve God, and say my praiers duly and truly, morning and evening, & have a good faith in God, and put my whole trust in him, and do my true intent, and have a good mind to Godward, and a good meaning, although I am not learned, yet, I hope it will serve the turn for my soules health. For that God which made mee must save me. It is not you that can save me, for all your learning, and all your Scriptures.

Theol. You may very fitly be compared to a sicke man, who having his brain disordered with heat, rabeth, & speaketh idly, he cannot tell what. For
the

the holy Ghost faith, Hee that turneth away his care from hearing the Law, even his praier shal be abominable. **And again,** He that despiseth the Word shall be destroyed. **So long therefore as you despise Gods Word, & turn away your care from hearing his Gospel preached, all your praiers, your fantastickall serving of God, your good meanings, and your good intents, are to no purpose; but most odious and loathsome in the sight of God, as it is written:** My soule hateth your new moons, and your appointed feasts, they are a burthen unto me, I am weary to heare them: When you stretch out your hands, I will hide mine eyes from you; and though you make many praiers, I will not heare: For your hands are full of blood. **And again the Lord saith by the same Prophet:** He that killeth a bullock, is as if he slew a man: he that sacrificeth a sheep, as if he cut off a dogs necke; he that offereth an oblation, as if he offered swines blood: hee that remembreth incense, as if hee blessed an idoll. **Where you see the Lord telleth you his minde touching these matters: to wit, that all your praiers, services, good meanings, &c. are abominable unto him, so long as you walk in ignorance, profanenesse, disobedience, & contempt of the Gospel.** For hee saith in the words immediately going before: To him will I looke, even to him that

Prov. 18. 9.

Prov. 13. 15.

Esa. 1. 14.

Esa. 66. 3.

that is poore, and of a contrite spirit, and trembleth at my words.

Asun. I grant indeed, for them that are idle, & have little to do, it is not amisse now and then to heare a Sermon, and read the Scriptures; but we have no leisure, we must follow our businesse, we cannot live by the Scriptures; they are not for plain folk, they are too high for us, we will not meddle with them. They belong to Preachers and Ministers.

John 10.

Theol. **Christ saith:** My sheep heare my voice, and I give unto them eternall life. **If therefore you refuse to heare the voice of Christ, you are none of his sheep; neither can you have eternall life.** And in another place our Lord

John 8. 47.

Jesus saith: He that is of God, heareth Gods word. Ye therefore heare it not, because yee are not of God. **Saint Paul** writing to all sorts of men, both rich and poore, high and low, men & women, young and old, exhorteth, that the word of Christ may dwell plenteously in the all, in all wisdom. **You see therefore that the Apostle would have all sorts of people that have soules to save, to be well acquainted with the Scriptures.** Therefore you may as well say, you will not meddle with God, with Christ, nor with everlasting life, as to say, you will not meddle with the Scriptures.

Colos. 3. 16.

Asun. Well, I cannot reade, and therefore

fore I cannot tell what Christ, or what S. Paul may say; but this I am sure of, that God is a good man (worshipped might he be) he is mercifull, and that we must be saved by our good praiers and good serving of God.

Theol. You speake foolishly and ignorantly in all that you say, having no ground for any thing you speake, but your owne fancy, and your owne conceit: & yet you will beleefe your owne fancy against all Preachers, & against all that can be spoken out of the word. But I pray you give me leave a little: If a man dreame that hee shall be a King, and in the morning when hee is awake, perswadeth himselfe it shall be so, may he not be iustly laughed at, as having no ground for it? Even so may all they, which beleefe their owne dreames and fantasies touching salvation. But it is true which Solomon saith, A foole beleeveth every thing: That copper is gold, and a counter an angell. And assuredly great reason there is that he which will not beleefe God, should be given over to beleefe the Diuel, his dreame, and his fancy.

PROV. 14. 15.

Askn. I pray you instruct me better then.

Theol. You had need indeed to bee better instructed: for the Diuell hath filly deluded your soule, and cast a mist before your eyes, making you beleefe the.

the Crow is white, & that your estate is good before God, whereas indeed it is most wofull and miserable.

Asun. Nay, I defie the Divell with all my heart. But I pray you tell me how it comes to passe that I am thus deceived.

Theol. This it is that deceiveth you and many others: that you measure your selves by your selves and by others, which is a false met-wand. For you seem to lye straight so long as you are measured by your selves and by others; but lay the rule of Gods word unto you, and then you lye altogether crooked.

Asun. What other thing is there that deceiveth me?

Theol. Another thing that deceiveth you is your owne heart: for you know not your owne heart, but are altogether deceived therein. For the heart is deceivable above all things. He is a wise man, and greatly enlightned, that knoweth his owne heart. But you are blind, and know not what is within you; but dimly imagine you shall be saved, and hope you know not what of eternall life. And because blindness maketh you bold, you will seeme to be resolute in words, and say, It is pity he should lye, which doth any whit doubt of his salvation. And assuredly you speake as you thinke, and as you know. For, for ought that you know

to

to the contrary it seemeth so: though indeed, & in truth it is not so: for you are deluded with a false light. And sometimes no doubt you have prickes, gripes, terrours, and inward accusations of conscience, for all your bold and resolute speeches.

As. Truly I never heard so much before.

Theol. That is because you shut your eyes, and stop your eares against God & all goodnesse. You are like the deaf Adder, which heareth not the voice of the charmer, though he be most expert in charming.

Psalm. 58. 45.

Asm. Well then, if it be so, I would be glad now to learne, if you would teach me. And as you have shewed mee the meanes whereby the true birth is wrought, so now shew me the certaiene signes and tokens thereof, whereby all men may certainly know that they are sanctified, regenerate, & shall be saved.

Theol. There bee eight infallible notes & tokens of a regenerate mind, which may well bee termed the eight signes of salbatton; and they are these:
 1. I love to the children of God.

Eight infallible signes of salbatton.

2. I delight in his word.

3. Often and fervent prayer.

4. Zeale of Gods glory.

5. Deniall of our selves.

6. Patient bearing of the Crosse with profit and comfort.

7. Faithfulnesse in our calling.

8. Honest

**Honest, iust, and conscionable dealing
in all our actions amongst men.**

Phil. Now that you have shewed us
the evident signs of mans saluatiō, shew
us also the signes of condemnation.

Theol. **The contraries unto these
are manifest signes of damnation.**

Eight signes
of condem-
nation.

No love to the chylzen of God.

No delight in his Word;

Seldome and cold Prayers.

Coldnesse in Gods matters.

Trusting to our selues.

Impatience under the Crosse.

Unfaithfulnesse in our calling.

Unhonest and unconscionable dealing.

Phil. No doubt if a man be infected
with these, they be shrewd signes that a
man is extremely soule-sick, & in a ve-
ry dangerous case. But are there none
yet more evident and apparent signes
of condemnation than these?

Theol. **Yes verily. There bee nine
very cleere and manifest signes of a
mans condemnation.**

Phil. I pray you let me heare what
they be.

Nine mani-
fest signes
of damna-
tion.

Theol. **Pride.**

Whoredome.

Covetousnesse.

Contempt of the Gospel.

Swearing.

Lying.

Drunkennesse.

Idlenesse.

Oppression.

Phil.

Phil. These be grosse things indeed.

Theol. They may not unſafely be termed the nine Beelzebubs of the world; and hee that hath these signes upon him, is in a most wofull case.

Phil. What if a man be infected with some two or three of these?

Theol. Whosoever is infected with three of them, is in great danger of losing his soule. For all these be deadly venome, and ranke payson to the soule; and either the three first, or the three last, or the middle three, are enough to payson the soule, and sting it to death. Nay, to say the truth, a man were as good gripe a toad, and handle a snake, as meddle with any one of these.

Phil. Is every one of them so dangerous?

Theol. Questionlesse. For they bee the very plague-sores of the soule. If any man have a plague-sore upon his body, we use to say, Gods tokens are upon him, Lord have mercy on him: So we may truly say, If any man be thoroughly and totally infected at the heart with any one of these, Gods tokens are upon his soule, Lord have mercy upon him.

Phil. Many doe not think these to be such dangerous matters as you make them, and many there be which make light of them.

Theol. True indeed: for the most part

part of men are altogether shut up in blindnesse and hardnesse of heart, having neither sight nor feeling of their sins, and therefore make light of them, thinking there is no such danger.

Phil. It is most certaine that men are given to lessen and extenuate their sins; or else to hide them, and daube them over with many cunning shifts and vain excuses. For men are ever ready to take covert; and will writhe and wreath (like snakes) to hide their sins: yea, if it were possible, to make sin no sin, to make vertue vice, and vice vertue. Therefore I pray you lay open unto me out of the Scriptures, the grievousnesse and ugliness of their sins.

Theol. The stinking filthinesse of these sins is so great and horrible, that no tongue or pen of man is sufficient fully to manifest & lay open the same, according to the proper nature and being thereof: yet notwithstanding I will doe my endeavour to lay them open in some measure, that all men may the more loath them.

Phil. I pray you then first of all begin with pride.

Theol. You say well: For that indeed may well stand in the fore-front, sith it is a master-devill, and the master-poeke of the soule,

Phil. Shew me out of the Scriptures that pride is so grievous and loathsome.

Theol.

Theol. Solomon saith, Every one that is proud in heart, is abomination to the Lord: which plainly sheweth, that God both detest and abhorre proud men. And is it not a fearful thing, thinke you, to be abhorred of God? And in the same Chap. *Mer.* 18. he saith, Pride goeth before destruction, and an high mind before the fall. wherein he sheweth, that pride is the fore-runner of some deadly downfall, either by disgracing or displacing. For it is an old & true Proverb, Pride will have a fall. And oftentimes, when men are most lifted up, then are they nearest unto it: as the examples of Haman, Nebuchadnezzar, and Herod doe plainly declare. When the mill swelleth, the rest of the body pineth away; even so when the heart is puffed up with pride, the whole man is in danger of destruction. Whereover the holy Ghost saith, The Lord will destroy the house of the proud. Job saith of such kind of men, The spark of his fire shall not shine: feare shall dwell in his house, and brimstone shall be scattered upon his habitation. And in another place he saith, The fire which is not blowne shall devoure him. Wee thinke therefore, if there were any sparke of grace in us, these terrible speeches of the holy Ghost might serve to humble us, & pull downe our pride: especially with the Scriptures doe as-

firme

Prov. 16.5

*Prov. 15. 24.
Job 11. 5.
& 25.
Job 28. 26.*

Job. 23. 13.

firme that God reſiſteth the proud, and ſetteth himſelf *ex profeſſo* againſt them, & therefore ſwo unto them; for if God take againſt a man, who can reclaime him; for he doth whatſoever he will.

Phil. But tell me, I pray you, when you ſpeak againſt pride, what pride is it that you meane?

Theol. I meane all pride, both that which is inward in the heart, & that alſo which breaketh out in mens foreheads: I meane that which apparently ſhewes it ſelfe in mens words and workes.

Phil. Do you mean pride alſo of mens gifts?

Theol. Yes ſurely: for there is no pride worſe or more dangerous than that. Beware, ſaith one, of ſpiritnall pride: as to be proud of our learning, wit, knowledge, reading, writings, ſermons, prayers, godlines, policy, valour, ſtrength, riches, honour, birth, beauty, authority. For God hath not given ſuch gifts unto men, to the end they ſhould make ſale-ware of them, and ſet them a ſun-ſhining to behold; ſeeking only themſelves with their gifts, the vaine praiſe of the multitude, and applauſe of the people; ſo robbing God of his honour, and proudly arrogating to themſelves that which is due unto God, which is the praiſe of his gifts: but he hath given his gifts to another end,

end, namely, that we should use them to his glory and the good of others (either in Church or Common-wealth) especially of those which do most concerne us.

Phil. Yet we see commonly men of greatest gifts are most proud.

Theol. True indeed; For the finest cloth is soonest stained. And as worms ingender sooner in soft & tender wood, than in that which is more hard and knotty; and as moths do breed sooner in fine wooll, than in course flockes: even so pride & vaine glory do sooner assault an excellent and rare man in all kind of knowledg & vertue, than another of meaner gifts: and therefore pride is said to spring out of the ashes of all vertues. For men will be proud, because they are wise, learned, godly, patient, humble, &c. Pride therefore may very fitly bee compared to the crab-stock spines, which grow out of the root of the very best Apple tree. Therefore to say the truth, this is one of the last engines & weapons which the Devil useth for the overthrowing of Gods owne children, even to blow them up with pride, as it were with gun-powder. For as we see it come to passe in the siege of strong holds, when no battery or force of shot will prevaile, the last remedy & policy is to undermine it, and blow it up with trains of

of gun-powder; so when Satan can no way prebasse against some excellent servants of God, his last device is to blow them up with pride, as it were with gun-powder.

Phil. I see it is a speciall grace of God, for men of great gifts to bee humble minded: and hee is an odd man of a thousand, which excelling in gifts, excelleth in humility; and the more gifts he hath, the more humbly he walks: not contemning others, but esteeming them better than himselfe. For commonly we are the worse for Gods gifts, because we have not the right use of them; and againe, because they engender so much proud flesh in us, that we had need daily to be corzied. Therefore God sheweth great favour and mercy to that man, whom he humbleth and taketh downe by any afflictions or infirmities whatsoever. For otherwise, it is sure, proud flesh would altogether over grow us.

2 Cor. 12.

Theol. You have spoken the truth: for the Apostle himselfe confesseth, that he was tempted & troubled this way, & had like to have bin puffed up out of measure, with the abundance of his revelations, but that God in great mercie sent him a cooler and a rebater; to wit, a prick in the flesh (which he calls the messenger of Satan) whereby the Lord cured him of his pride. And even so doth hee cure many of us of our pride,

pride, by thzowning us to Satan, lea-
ving us to our selbes, and giuing us
ouer to commit some grosse euill, euen
to fall down and breake our neckes :
and all, to the end he may humble us,
tame us, and pull downe our pride,
which he seeth wee are heart-sicke of.
It is good for us therefore to bee
humble in the abundance of grace,
that wee bee not proud of that which
we haue, or that which we haue done.
For humility in sinne is better than
pride in wel-doing.

Phil. Herein surely appeareth the
great wisdom and mercy of God: that
hee so graciously bringeth good out of
euill, and turneth our afflictions, in-
firmities, falls and downe-falls, to his
glorie and our good.

Theol. It is most true. For euen
as of the flesh of a *Uiper* is made a
soberaigne medicine to cure those
which are stung of a *Uiper*; and as
Physitians expell poyson with poy-
son: so God, according to his mar-
vellous wisdom, doth, of the infir-
mities which remaine in us after re-
generation, cure other more danger-
ous diseases; as pride, vaine-glozy,
and presumption. Oh blessed therfore
be his name for ever, which thus mer-
cifully causeth all things to worke to-
gether for the good of his owne peo-
ple; of whom these things are
spe-

pecially to bee understood.

Phil. Is there no cause, why men of great gifts should glory in their gifts?

2 Cor. 4.

Theol. **No surely none at all. For the Apostle saith,** Who separateth thee? And, what hast thou that thou hast not received? If thou hast received it, why boastest thou, as though thou hadest not received it? **Where the Apostle plainly sheweth,** that no man is to be proud of his gifts, because they are none of his owne: he hath but received them to use. **We count him worthy to be laughed at as a foole,** who having borrowed brave apparell of others (as a silke gowne, a sattin doublet, a chaine of gold, velvet breeches, &c.) should proudly yet it in the streets in them, as if they were his owne: even so are they worthy to be chronicled for fooles, which are proud of good gifts, which are none of their owne. **Therefore the Prophet Jeremy saith:** Thus saith the Lord; Let not the wise man glorie in his wisdom, nor the strong man in his strength, neither the rich man in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me. **To this point also, well saith the heathen Poet:** No man can escape the punishment of pride; therefore in greatest prosperity be not puffed up.

Jer. 29. 3.

Theocritus.

Phil. Yet it is a world to see how proud, surly,

lurly, haughty, stately, insolent, & thra-
sonical some be, because of their gifts: they
thinke they touch the clouds with their
heads, and that the earth doth not bear
them: they take themselves to be petty
angels, or some wonderfull wights: they
contemne and disdaine all others which
have not the like gifts: they doe con-
temptuously over-looke them as a Lyon
should over-look a mouse, a King a beg-
ger; or, as we say in a proverbe, as the
divell looked over Lincoln.

Theol. **Oh proud dust! Oh haughty
wormes meat!** If they would bring
their hearts befoze God, & their con-
sciences, thoughts, and affections to
be judged by his Law, it would soone
coole them, and take them downe well
enough; they should see their wants
and imperfections to be so great, that
they indeed should have no more cause
to boast of their gifts, than the Black-
more hath of his whitenesse, because
his teeth are white. The holy Ghost
cuts all our combes, and plucketh
downe all pride of flesh, when he saith,
Job 26.14. How small a thing doth man
understand of God?

Phil. I pray you let us proceed to
speake of the outward, and grosse pride
of the world: and first of all, tell mee
what you thinke of pride in apparell.

Theol. **I thinke it to be a banister of
all vanities, and a folly of all follies.**

Foꝛ to be proud of apparell, is as if a Cheefe should be proud of his hal-ter, a Begger of his clouts, a Childe of his gay, oꝛ a scole of his bable.

Phil. Yet wee see how proud many (specially women) be of such bables. For when they have spent a great part of the day in tricking and trimming, pricking and pinning, pranking and pouncing, girding and lacing, and braving up themselves in most exquisite manner, then out they come into the streets, with their pedlers shop upon their backe, and carry their crests very high, taking themselves to be little angels, or at least somewhat more than other women. Whereupon they do so exceedingly swell with pride, that it is to be feared they will burst with it as they walke in the streets. And truly we may thinke, the very stones in the street, and the beames in the houses doe quake and wonder at their monstrous, intolerable and excessive pride. For it seemeth that they are altogether a lumpe of pride, a masse of pride, even altogether made of pride, and nothing else but pride, pride.

Theol. **You seeme to be very hot in the matter.**

Asun. Marry, Sir, I like him the better: for the world was never so full of pride as it is now a dayes.

Theol. **Alas, alas: indeed who can hold his peace at the pride of this age!**

What

what a thing is it that flesh & bloud,
 wormes meat, dust and ashes, dirt and
 dung, should so brave it out with their
 trim clouts, and that in the sight of
 God, Angels and men? For the time
 will come, when both they and all
 their gay clouts shall be buried in a
 grave: Yea, as Job saith; The grave
 shall be their house, and they shall make
 their bed in the darke. And then they
 shall say to corruption, Thou art my
 Father: and to the worme, Thou art
 my Mother and my Sister. What then
 shall it availe them thus to have ruf-
 fled it out in all their bravery, when as
 suddenly they shall goe downe to de-
 struction? What did it profit the rich
 man to be sumptuously cloathed, and
 fare deliciously evert day, when his
 body was buried in the dust, and his
 soule in hell fire?

Job 17. 13, 14

Asun. I pray you, Sir, what say you
 to these great ruffes, which are borne
 up with supporters and rebatoes, as it
 were with post and raile?

Theol. What should I say? but
 God be mercifull unto us. For such
 things do draw downe the wrath and
 vengeance of God upon us all: and,
 as the Apostle saith, for such things sake
 the wrath of God cometh upon the
 children of disobedience. And truly,
 truly, we may well fear, that God will
 plague us for our abominable pride.

Gal. 3. 6.

Afun. What say you then to these doubled and redoubled ruffes, which are now in common use, strouting fardingales, long lockes, fore tufts, shag haire, and all these new fashions which are devised and taken up every day?

Theol. I say they are far from that plainnesse, simplicitie, and modestie, which hath been in former ages: our forefathers knew no such things. It is recorded of William Rufus sometime King of this Land, that when his Chamberlaine on a time brought him a new paire of hose, he demanded of him what they cost: who answered, Three shillings. Whereat the King, being somewhat moved, commanded him to prepare him a paire of a mark. If kings were then thought to exceed, that bestowed a marke upon a paire of hose, what is it to be thought of many meane men in these our dayes (yea such as have no living, and are scarce of any good calling) which bestow as much upon a paire as the King did upon two, when hee was thought most of all to exceed? But alas, alas, we have passed all bounds of modestie and measure; there is no hoe with us. Our Land is too heauey of this sinne. For the pride of all Nations, and the follies of all Countreies are upon us; how shall wee beare them? And as
for

Graftons
Chron.

for these new fashions, the more new they be, the more foolish, and as foolish they that use them. For with our new fashions we are grown clean out of fashion. If we had as many fashions of our bodies, as we have of our attire, we should have as many fashions as fingers and toes. But vaine men and women doe apparently shew their vaine mindes, by following so greedily such vaine toys and fashions.

Asun. It was never a good world since starching and steeling, buskes and whale-bones, supporters and rebatoes, full moones and hobby-horses, painting and dying, with selling of favour and complexion, came to be in use. For since these came in, covetousness, oppression, and deceit have increased. For how else should pride bee maintain'd? and sure it is, within these thirty yeers these things were not knowne, nor heard of. And what say you then to painting of faces, laying open of naked breasts, dying of haire, wearing of periwigs, and other haire coronets, and top-gallants? And what say you to our artificiall women, which will be better than God hath made them? They like not his handy worke, they will mend it, and have other complexions, other faces, other haire, other bones, other breasts, and other bellies than God made them.

Psal. 119.

Ier. 9. 1.

Neh. 13.

Theol. This I say, that you and I, and all the Lords people, have great and just cause of mourning, weeping and lamentation, because such abomination is committed in Israel. Davids eyes gushed out with rivers of teares, because men kept not Gods lawes, and an horrible feare came upon him, because men forsooke the law of God. Jeremie did sigh in secret, wishing that his head were full of water, and his eyes a fountaine of teares, because of the sinnes of the people. Nehemiah mourned for the transgression of Gods people. Lots just soul was vexed with the unclean conversation of the Sodomites: and shall wee mourne nothing at all for these things? shall wee bee no whit grieved for the pride of our land? shall wee shed no teares for such horrible and intolerable abominations? They are odious in the sight of God and men: the ayre stinketh of them. It is Gods marvellous patience that the diuell doth not carry them away quick, and rid the earth of them: or that fire and brimstone doth not come downe from heaven and consume them.

Ant. You are too hot in these matters of attire: you make more of them than there is cause.

Asun. I can him thanke: Gods blessing

sing on his heart ; I shall love him the better while I know him , because he is so earnest against such shamefull and detestable pride. Is it not a shame that women professing true religion, should make themselves such pictures , puppets, and peacockes as they doe ? And yet I heare few Preachers in the Pulpit speake against it.

Ant. I marvell you should bee so earnest in matters of apparell. You know well enough that apparell is an indifferent thing : and that religion and the kingdome of God doth not consist in these things.

Theol. I know right well that apparell in its owne nature is a thing indifferent : but leud, wanton, immodest, and offensive apparell is not indifferent. For all such abuse taketh away the indifferency of them, and maketh them sinfull and evill , by circumstance. For otherwise why should the Lord threaten by his Prophet, that he would visite the Princes, and the Kings childzen , and all such as were clothed with strange apparell, that is, the fashions of other countries , Zeph. i. 8. Againe , why should the Lord so plague the proud dames, and mincing minions of Jerusalem, for their pride and vanity in attire, if there were no evill in such kinde of abuse ? The Lord saith thus

in the 3. of Esay, against those brave and gallant dames, Because the daughters of Sion are haughty, and walk with stretched out neckes, and with wadding eyes, walking and mincing as they goe, and make a tinkling with their feet: therefore shall the Lord make the heads of the daughters of Sion bald, and the Lord shall discover their secret parts. In that day shall the Lord take away the ornament of the slippers, and the calls, and the round tires, the sweet balls, and the bracelets, and the bonnets, the tires of the head and the slops, the head-bands and the tablets, the earrings, the rings, and the mufflers, the costly apparell, and the veiles, and the wimples, and the crisping pinnes, and the glasses, and the fine linnen, and the hoods, and the lawnes. And in stead of sweet savour there shall be stinke: and in stead of a girdle, a rent: and in stead of dressing of the haire, baldnesse: and in stead of a stomacher, a girding of sackcloth: and burning in stead of beauty. Then shall her gates mourne and lament: and since being desolate shall sit upon the ground.

Thus we see how terribly the Lord threatneth the gallant dames of Jerusalem for their excessive and abominable pride. And this may well bee a mirrour for the proud minions of our age: which assuredly may well feare the

the Lord will bring some such judgement upon them, as he did upon the daughters of Jerusalem. For their sin is as great in this kinde, as was the daughters of Sion, and God is the same God now that hee was then to punish it.

Antil. Tush, never speake so much of these matters of apparell. For we must doe as others doe, and follow the fashion, or else we shall not be esteemed.

Theol. If you follow them not, you shall be more esteemed of God, of his Angels, Saints, and all good men. As for all others, if you esteem them more than these, you shew what you are.

Antil. Well, for all that, say you what you will, pride is in the heart, and not in the apparell: For one may be proud of plaine apparell, as well as of costly. And some are as proud of their falling bands and little sets, as others are of their great ruffles.

Theol. You speake foolishly, For how know you that? Can you judge mens hearts and inward affections? Can you say, when mens and womens apparell is sober, modest and Christian-like, that they have proud hearts, and are proud of that attire? You goe very farre indeed, to judge the heart. You ought to judge charitably of such as goe soberly and modestly

deftly attired, even that their heart is according to their attire. And for you, we may rather think your heart is vaine, light, and foolifh, becaufe your attire doth ftrongly argue it: And, as the Prophet faith, The tryall of your countenance testifieth againft you: you declare your finnes as Sodome, and hide them not, *Eſay* 3. 9.

Phil. I pray you then fet downe fome rules for apparell out of the Scriptures.

Theol. I may well fet downe what I will: but furely moft men and women will doe what they liſt. For verily it may be thought, that many of this age have forſwozne God and his word, and all goodneſſe. For they are come to this point, let God ſay what he will, they will doe what they liſt. For as the Prophet faith, They have made a covenant with hell, and with death, and are growne to an agreement, *Eſa.* 28. 15. And I doe verily think, if God himſelfe ſhould come downe from heaven in his owne perſon, and diſſwade men and women from this vanity of apparell, yet would they ſtill uſe it, as it were in deſpite of God, and as it were to anger him the more. For they are ſo extraordinarily enamoured, and ſo immoderately delighted with it, and doe ſo continually, and altogether dote on it, and are ſo wood-mad of it, that they will have it.

it, though Men and Angels, and all the world say nay: nay, which is more, though they should goe to the diuell quicke with it. And therefore it is but lost labour to speake against it, preach against it, or write against it. It is but euen to plough the sea, or knocke at a deafe mans doore; for there is no hope of any reformation. Only this wee gaine, that the world is reprobbed and convicted of sinne. And these things shall stand in a record against them, in the last day: so that they may say, they had a faire warning, and that there was a Prophet among them.

Phil. Yet for all this, I pray you set us downe some directions and rules, out of Gods holy Booke, concerning attire. For albeit some be very bad and outrageous in these things, yet there be some others which are well disposed, and will (no doubt) make some conscience to frame themselves according to the rules of Gods Word.

Theol. well then, for their sakes which are well disposed, I will set downe some few directions. Saint Paul in 1 Tim. 2. 9. willeth, that women should array themselves in comely apparell, with shamefastnesse and modesty, as becometh women that professe the feare of God: and not with bzyordered haire, or gold, or pearles.

1 Pet. 3.3.

pearles, or costly apparell The Apostle Saint Peter giueth like rules also: for he saith, speaking of Christian matrons, and professors of holy religion, That their apparell must not be outward, that is, not consist so much in outward braverie, (as broidered haire, gold put about, &c.) as it must be inward, that the hid man of the heart may be clothed with a meeke and quiet spirit, which is a thing, before God, much set by. For after this maner, saith hee, in times past, the holy women, which trusted in God, did attire themselves: as Sarah, Rebecca, Rachel, and such like ancient and grave matrons.

Phil. Wherein doth this inward clothing specially consist?

Theol. In foure things, which are set down in the forenamed places: to wit, shamefastnesse, modesty, a quiet spirit, and a meek spirit.

Phil. These be fine suites of apparell indeed: I would all women would put them on, and never put them off, but weare them continually: for they are the better for wearing, though all other apparell be the worse.

Theol. If women would decke themselves inwardly with these aforesaid vertues, they would bee unto them as ornaments of gold, & jewels of pearle. For the woman that feareth the Lord shall be praised.

Prov. 31.11

Phil.

Phil. But now, I pray you, Sir, set downe your judgement for outward attire.

Theol. This is all that I can say touching that point, That it must be as the Apostle saith, comely, decent, handsome, neat, and seemely: not light, not wanton, not lascivious, not immodest, not offensive.

Phil. But who shall judge what is comely, sober, handsome, modest? &c. For every man and woman will say, their apparell is decent and cleanly, how gallant, brave, and flanting soever they be.

Theol. Herein the examples of the most godly, wise, grave, and modest men and women are to bee followed: for who can better judge what is comely, sober and modest, than they?

Phil. But we see some, even of the better sort, in this matter are a little infected, run out, and goe beyond their bounds.

Theol. The more is the pity. But alas, we see the sway of the time and rage of the streame is so violent, that it carrieth befoze it whatsoever is not settled, and very deep rooted. And some godly and well disposed persons, whose hearts are not with these things, but with God, are, notwithstanding, perforce carried away with the violence of the winde and tide; whose

whose case, though it cannot well bee defended or excused, yet it is much to be pittied and lamented.

Phil. Have you any further directions touching this point?

Theol. There is one thing yet more to be added: to wit, that attire be according to mens places, callings and degrees. For that is not seemely for one that is seemely for another, that becomes not one mans place, that becommeth anothers. For that is not meet for poore men, which is meet for rich men: nor that meet for meane men, which is meet for men of note and great place.

Phil. Then you thinke it is lawfull for Kings, Princes, and great Personages, to weare pearle, gold, silver and velvet, &c.

Theol. Questionlesse it is lawfull for such, in sober manner and measure, to weare the most costly and precious things which the earth can afford: and that to set out the magnificence, pompe and glozy of their places: and therefore such things are in them most comely and decent.

Phil. But now adayes few will keepe within compasse, few will know their places: But the most part run beyond their bounds, and leape quite out of their sockets.

Theol. True indeed. For now adayes

adaves mean Gentlewomen, yea some Gentlewomen of their owne making, will ruffle it, and brabe it out in their attire, like Countesses and Ladies of honour. Plaine folk also in the countrey will flout it like Courtiers and like good Gentlemen and Gentlewomen: and they seeme to say in their hearts, fie of this plainnesse, wee will no more of it; we will not take it as wee have done. So that now the old proberbe is verified; Every Jack will be a Gentleman, and Joane is as good as my Lady. For now we cannot, by their apparell, discerne the Maid from the Mistresse, nor the waiting-gentlewoman from her Lady. And thus we see in this matter of apparell how all is out of joynt.

Phil. Is there any more to be said in this case?

Theol. There is yet another thing to be respected in this matter of attire.

Phil. What is that?

Theol. That it bee according to mens abilities. For it is lamentable to consider how poore men and women, poore hired servants, milke-maides, and such like, goe quite beyond their ability. And more lamentable to see what wretched and ill-favoured shifts they make to compass these things: so sharpe and so

so eagerly are they set upon them.

Phil. Well, Sir, now you have sufficiently rolled the stone, and at large satisfied us touching the matter of pride, which is the first signe of condemnation. Now proceed to the second, which is whoredome; and unfold unto us, out of the Scriptures, the danger thereof.

Theol. Solomon, in his **Proverbs**,
Prov. 32. 14. **saith**: That the mouth of a strange woman [or an harlot] is as a deep pit: he that is a detestation to the Lord, shall fall therein. wherein he plainly sheweth, that those whom God detesteth, and is exceeding angry with, are given over to this vice. And in another place he saith; A whore is as a deep ditch, and as a narrow pit. **Noting** thereby that if a man bee once fallen in with an harlot, hee shall as hardly get out againe, as a man that is plunged into a very deep and narrow pit, where hee can scant stirre himselfe. The same Solomon, in the book of **Ecclesiastes**, yeelds us the reason hercof: namely, because she is as nets, snares and bands, wherein if a man be once taken, he is fast enough for getting out. I finde, saith he, more bitter than death, the woman whose heart is as nets and snares, and her hands as bands. He that is good before God, shall bee delivered from her: but the sinner shall be taken by her. we do therefore plainly

Eccle. 7. 28.

see

see in what a labyrinth & dangerous case they be, that are left of God and given over to whoredome and harlots: and therefore it is said, Desire not her beauty in thine heart, neither let her eye-lids catch thee: for by a whorish woman, a man is brought to a morsell of bread; and the adulteresse hunteth for life, which is precious. **Againe he saith,** Albeit the lips of an harlot drop as an hony-combe, and the rooffe of her mouth is softer than oyle: yet her latter end is bitter as wormewood, and as sharpe as a two-edged sword. **All these prudent speeches of the holy Ghost,** doe most evidently shew unto us what a fearefull thing it is to commit whoredome, and so to fall into the hands of whores & harlots. **Therefore Job saith of the wicked,** Their soule dyeth in youth, & their life among the whoremongers.

Prov. 6.5.

Prov. 5.3, 4.

Job. 36.14.

Phil. You have very well shewed out of Gods booke, the great danger of Whoredome and Adultery. And it is greatly to bee lamented, that men in this age make so light of it as they doe, and that it is so common a vice: nay, that some (alas, with grieve I speak it) doe professe it, live by it, and prostitute themselves wholly unto it.

Theol. Such men and women may justly fear the plaguing hand of God: for the Lord saith by his Prophet;
Though

Jer. 5. 7.

Though I fed them to the full, yet they committed adultery, and assembled themselves by companies in harlots houses. They rose up in the morning like fed horses: for every man neighed after his neighbours wife. Shall I not visit for these things, saith the Lord? Shall not my soule be avenged on such a nation?

Phil. Me thinks, if men were not altogether hardened in this sinne, and even past feeling, and past grace, this threatning and thundring of God himselfe from heaven should terrifie them.

Jer. 8. 6.

Theol. A man would thinke so in deed: but now wee may take up the old complaint of the Prophet, hearkened and heard, and loe, no man spake aright: no man repented him of his evill; saying, What have I done? Every one turneth to their race, as the horse rusheth into the battell.

Antil. Tush, whoredome is but a trick of youth; and wee see all men have their imperfections.

1 Cor. 10. 8.

Theol. You speake profanely and wickedly: For shall wee count that but a trick of youth for the which the Lord smote three & twenty thousand of his owne people in one day?

2 Sam. 12. 10

Shall we count that but a trick of youth, for the which the Lord threatened David, his owne servant, that the sword should never depart from his house?

house? Shall we count that but a
 trick of youth, for the which Hamor
 and Sechem, the father and the sonne,
 and many other, both men, women
 and childzen, were cruelly murdered
 by Simeon and Levi, the sonnes of
 Jacob? Shall we count that but a
 trick of youth, for the which the Lord
 slew Hophni and Phineas, the two sons
 of Eli the Priest, in the battell of the
 Philistines? Shall we thus set all
 at six and seven, and make light of
 such horrible villanies? Doth not
 the severity of the punishment shew
 the greatnesse of the sinne? Doth not
 the Apostle say, These things came
 unto them for our examples, upon
 whom the ends of the world are come?
 And yet you passe it over with a tush,
 and a trick of youth; as if God were
 to be dallied with. No, no, be not de-
 ceived; God is not mocked. They
 which will not be moved now in hear-
 ing, shall one day be crushed in peeces
 of feeling. And they which now call
 whoredome a trick of youth, shall
 one day howle and cry, yell and yelp
 for such trickes, with woe and alas
 that ever they were borne.

Antil. Oh Sir, you must beare with
 youth: youth you know is fraile; and
 youth will be youthfull, when you have
 said all that you can.

Theol. Yea, but God doth allow no
 more

Gen. 34. 25.

1 Sam. 4. 11.

1 Cor. 10. 11.

Tit. 2. 6.
 Psal. 119. 9.

Eccles. 12. 1.

more liberty unto youth than unto age: but bindeth all upon paine of death, to the obedience of his commandements. **The Apostle saith:** Let young men be sober minded. **David saith:** Wherewith shall a young man cleanse his way? In taking heed thereto according to thy word. **The wise man saith,** Remember thy Creator in the dayes of thy youth. **And further addeth:** that if they will needs follow their lusts, their pleasures, and their owne swinge: yet in the end hee will bring them to judgement, arraigne them, condemne them, and tame them in hell fire well enough.

Phil. Yet we see men are so violently carried after their lusts, and so desperately bent, that they will have the present sweet and pleasure of sin, come of it what will. Come sicknesse, come death, come hell, come damnation, they are at a point: they will pay the highest price for their lust. They will purchase their pleasures with the losse of their soules. O wofull purchase! O damnable pleasures?

Theol. Sweet meat will have some sauce, and a dramme of pleasure a pound of sorrow. Such cursed cattifs shall at last pay a deare shot for their pleasures. Such desperate wretches shall one day know (to their eberlasting woe) what it is to pay

poke God, and to sinne with so high
hand against him. They shall well
know, in spite of their hearts, that
vengeance is prepared for the wicked,
and that there is a God that judgeth
the earth. Let all men therefore take
heed in time; for whoremongers and
adulterers God will judge. **And the A-**
pостоlе saith flatly, That whoremongers
and adulterers shall not inherite the
kingdome of God. Let therefore no
fornicator or unclean person be found
among us, as was *Esa*: but let us ab-
staine from fleshly lusts, which fight a-
gainst the soule. And let every one
know how to possesse his vessell in holi-
nesse and honour, and not in the lust of
concupiscence, as the Gentiles which
know not God, 1 Theſ. 4. 5.

Herein let us consider the wise
speech of an ancient father: Sinne,
while it is in doing, ministreth some plea-
sure; but when it is committed, the
short pleasure thereof vanisheth away,
and long sorrow commeth in stead of it.
Neither let us here reject the saying
of a wise heathen: Shunne pleasure
for feare of smart. Soure things follow
sweet, and joy heaviness.

Antil. Yet for all this you shall not
make me beleeve, that whoredome is so
hainous a matter. You make more of it
than it is.

Theol. True indeed: For you, and
such

Heb. 13. 4.
1 Cor. 6. 9.

Heb. 12.

1 Pet. 1. 2.

Chrysost.
in Matth.

Isocrat. ad
Demon.

Prov. 6. 31.

such as you are, will beleefe nothing
 against your lusts & fleshy delights:
 and that is the cause why you are
 deafe on this eare. I will therefore
 adde a word or two more (out of the
 Oracles of God) to that which hath
 been spoken. The wise King saith,
 He that committeth adultery with wo-
 men, destroyeth his owne soule: and so
 is accessarie to his own death; which
 is no small matter. For we use to say,
 if a man hang himselfe, browne him-
 selfe, or any manner of way make
 away himselfe, that he was cursed of
 God, that Gods hand was heauble a-
 gainst him, that the diuell ought him
 a shame and now he hath paid it him.
 And all the country rings of such a
 strange accident, when, and where
 it falleth out: and the Crowner of
 the countrie doth sit upon it. How
 much more may all the world wonder
 at this, that a man should destroy
 his owne soule, and wittingly and
 willingly cast away himselfe for ever.
 Now the holy Ghost saith, The
 adulterer doth such an act, giveth such
 a venture, and willingly murthereth
 himselfe. Oh therefore woe unto him
 that ever he was bozne! for sure it is
 that the great Crowner of heaven
 that crownes whom he will crowne
 shall one day sit upon it and give
 judgement. Moreover, as the adul-
 terer

erer sinneth against his soule, so also he sinneth against his body, after a speciall manner, as witnesseth the Apostle. Also hee sinneth against his goods and outward estate, as the holy man Job testifieth, saying; Adultery is a fire that devoureth to destruction, and it will root out all our increase. Furthermore, he sinneth against his name, For the Adulterer shall finde a wound, and dishonour: and his reproach shall never be put away.

1 Cor. 6. 18.

Job 31. 12.

Prov. 6. 33.

Mal. 2. 14, 15

Item, hee sinneth against his wife, who is his companion, and the wife of his covenant: And God saith in the same place; Let none trespass against the wife of his youth: keep yourselves in your spirit, and transgresse not. Last of all, he sinneth against his children and posterity, as the Lord said to David, Because thou hast despised me, and done this, therefore the sword shall never depart from thy house. Behold, I will raise up evill against thee out of thine owne house. Now therefore, to conclude this point, wee may see how many deadly wounds men make themselves, by committing of adultery. They wound themselves in their soules: they wound themselves in their bodies: they wound themselves in their goods: they wound themselves in their names: they wound themselves in their wives, and in

2 Sam. 12. 10

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their childzen. what man, except hee were stark mad, would thrust in himselfe in so many places at once? The Adulterer with his one sin of adultery, maketh all these deadly wounds in himselfe: and it is an hundred to one he will never get them cured, but will dye, and bleed to death of them. Lo, thus you see the dangerous quality and condition of this sin. Shall wee now therefore make light of it? Shall wee say, it is but a tricke of youth? Shall wee smooth over the matter with sweet words, when the holy Ghost maketh it so hainous and capitall? Shall we make nothing of that which draweth downe Gods wrath upon the soule, body, goods, name, wife, and childzen? That were an intolerable blindness, and most extreme hardnesse of heart. An ancient writer hath long ago passed sentence upon us, who make so light of this sinne: for (saith he) adultery is the very hooke of the divell, whereby hee draweth us to destruction. And another godly Father saith, that adultery is like a furnace, whose mouth is gluttony, the flame pride, the sparkles filthy words, the smoake an ill name, the ashes poverty, and the end shame. And so we plainly see, that howsoever we regard not this sinne, but flatter our selves in it, yet those whose eyes

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Basil. in
Epist.

Gregor.

the Lord hath opened, have in all ages condemned it, as most flagitious and horrible: yea, the very Heathen will rise up in judgement against us, who have spoken and written many things against this filthy and beastly vice.

Phil. Now indeed you have sufficiently branded the vice of adultery, and laid out the ugliness thereof, that all men may behold it starke naked, and abhorre it. If any man (notwithstanding all this) will venture upon it, he may be said to be a most desperate monster. For what doth he else, but (as it were) put his finger into the Lions mouth, and (as it were) take the Beare by the tooth? and they may well know what will follow, and what they may looke for. Let all men therefore in time take heed to themselves, and to their owne soules, as they will answer it at their uttermost perill at the dreadfull day of judgement, when the secrets of all hearts shall bee disclosed. But now one thing resteth; to wit, that you should shew us the speciall roots and causes of adultery.

Theol. There be five speciall causes of it: The first is our naturall corruption: for the very spawn and seed of all sin is our corrupt nature: and this, of all other, is a most inherent sinne, as witnesseth the Apostle James, saying, When lust hath conceived,

James. 1. 15.

ceived, it bringeth forth sinne: and sin when it is perfected, bringeth forth death.

The second is gluttony, and fullnesse of bread: For when men have filled their bellies and crammed their paunches as full of good cheere, swine, and strong drinke, as their skinnies can hold; what are they meet for, or what mind they else, but adultery and uncleannesse? And therefore well saith one, Great nourishment & grosse food is the shop of lust. **The Heathen Poet could skill to say, Sine Cerere & Baccho friget Venus,** without meat and drinke lust waxeth cold. And to this effect the wise King saith, that their eyes shall behold strange women, whose hearts are set upon wine & belly-cheer. And therefore he adviseth all men, not to looke upon the wine when it appeareth red, when it sheweth his colour in the cup, or stirreth very kindly: and that for feare of this after-clap. An ancient writer saith to the same purpose: He that delicately pampereth his belly, and yet would overcome the spirit of fornication, is like to him that will quench a flame of fire with oyle.

Therefore to close up this point, sure it is, though men pray, hear, and read much, and be otherwise well disposed: yet except they bee abstemious in diet, they will bee much troubled with lust.

Prov. 23. 3.
& 33.

Gregorius
Nazianz.

The

The third cause of adultery is Idleness: for when men are lazie, luskish, and idle, having nothing to doe, they lye wide open to adultery; and lust creepeth into them. Some Historiographers write, the Crab-fish is very desirous to eat Oysters: but because she cannot perforce open them, she watcheth her time when they open themselves unto the sun after the tide, and then she putteth in her claw, and pulleth out the Oyster: Even so Satan watcheth his opportunity against us that he may infect and breathe into us all filthy lusts, and adulterous desires. When we lye open unto him by idleness, wisely therfore to this point saith the Greeke Poet: Much rest nourisheth lust. *And another Poet* saith:

H. Iodius.

Queritur Agyllus quare sit factus adulter.

In promptu causa est: desidiosus erat.

Sloathfull laziness is the cause of adultery: **And therefore another saith,** Eschew idleness, and cut the very sinews of lust.

Otia si tollas, periere Cupidinis arcus.

The fourth cause of Adultery, is wanton apparell: which is a minstrelle, that pipes up a dance unto whooredome. But of this enough before.

The fifth and last cause of adultery,

Job 24. 19.

Job. 23. 13.

Eccles. 12. 24.

Phil. 90.

1 Col. 4.

Job 10.

is the hope of impunity, or escaping of punishment. For many being blinded and hardened by Satan, thinke they shall never bee called to an account for it: & because they can blear the eyes of men, and carry this sinne so closely under a cloud, that it shall never come to light, they thinke all is safe, and that God seeth them not. And therefore Job saith, The eye of the adulterer waiteth for the twi-light, and saith, No eye shall see me. And in another place, How shall God know? Can he judge through the dark cloud? But verily, verily, though the adulterer do never so closely and cunningly conbey his sinne under a canopp, yet the time will come, when it shall be disclosed to him. For God will bring every worke to judgement, with every secret thought, whether it be good or evill. For he hath set our most secret sinnes in the sight of his countenance. And he will lighten the things that are hid in darkenes, and make the counsels of the heart manifest. For this cause Job saith, When I sinne thou watchest me, and wilt not purge me from my sinne.

Phil. Now you have shewed us the causes of adultery, I pray you shew us the remedies.

Theol. There be six remedies for adultery, which no doubt will greatly

ly preballe, if they be well practised.

Phil. Which be they?

Theol. Labour.

Abstinence.

Temperance.

Prayer.

Restraint of our senses.

Shunning of womens company, & all occasions whatsoever.

Six remedies of adultery.

Phil. Well Sir, now you have waded deep enough in the second signe of damnation: I pray you let us proceed to the third, which is covetousnesse. And as you have laid naked the two former, so I pray you strippe this starke naked also, that all men may see what an ugly monster it is, and therefore hate it and abhorre it.

Theol. I would willingly satisfie your minde: but in this point I shall never do it sufficiently. For no heart can conceive, or tongue sufficiently utter the loathsomenesse of this vice. For covetousnesse is the foulest fiend, and blackest devill of all the rest. It is even great Beelzebub himselfe. Therefore I shall never be able fully to describe it unto you: but I will do what I can to strip and whip it stark naked. And howsoever the men of this earth and blind worldlings take it to be most sweet, beautifull and amiable, and therefore doe embrace it,

entertaine it, and welcome it, as though there were some happynesse in it: yet, I hope, when I have shewed them the face thereof in a glasse (even the true glasse of Gods word) they will be no more in such love, but quite out of conceit with it. I will therefore hold out this glasse unto them.

St. Paul to Timothy brandeth this sinne in the forehead, and boareth it in the eares, that all men may know it, and avoid it, when hee saith, Covetousnesse is the root of all evill. Our Lord Jesus also giveth us a watchword to take heed of it, saying, Take heed and beware of covetousnesse. As if he should say, Touch it not, come not near it, it is the very breath of the Diabell, it is present death, and the very ratt-bane of the soule. The Apostle layeth out the great danger of this sin and doth exceedingly grinde the face of it, when he saith, That the end of all such as minde earthly things, is damnation. Let all carnall worldlings, and muckish minded men lay this to heart, and consider well of it, lest they say one day, Had I wist.

Phil. Good Sir, lay open unto us the true nature of covetousnesse, and what it is, that wee may more perfectly discern it.

Theol. Covetousnesse is an immoderate desire of having.

Phil.

1 Tim. 6. 10.

Luk 12. 15.

Phil. 3. 19.

Phil. I hope you doe not thinke frugalitie, thriftinesse, and good husbandry, to be covetousnesse.

Theol. Nothing lesse. For they be things commanded; being done in the feare of God, and with a good conscience.

Phil. Doe you not thinke it lawfull also for men to doe their worldly businesse, and to use faithfulnessse and diligence in their callings, that they may provide for themselves and their families?

Theol. Yes, no doubt. And the rather, if they doe these things with calling upon God for a blessing upon the workes of their hands, & use prayer and thanksgiving befoze and after their labour, taking heed all the day long of the common corruptions of the world: as swearing, cursing, lying, dissembling, deceiving, greedy getting, &c.

Phil. Wherein, I pray you, doth covetousnesse especially consist?

Theol. In the greedy desire of the minde. For we may lawfully doe the workes of our calling, and play the good husbands and good huswives: but we must take heed that distrustfulnessse, and inward greedinesse of the world doe not catch our hearts. For then we are set on fire, and utterly undone.

Phil. Sith covetousnesse is especially of the heart, how may we know certainly when the heart is infected?

Theol. **There be foure speciall signes of the hearts infection.**

Phil. Which be they?

Theol. **The first is an eager and sharp-set desire of getting. Therefore the holy Ghost saith, He that hasteth to be rich, shall not bee unpunished. And againe, An heritage is hastily gotten at the beginning: but the end thereof shall not be blessed. The Heathen man also saith, No man can bee both justly and hastily rich.**

The second is a pinching and niggardly keeping of our owne: that is, when men (being able to give) will hardly part with any thing, though it be to never so holy and good use. And when at last, with much adoe, for shame they give something, it cometh heavily from them (God wot) and scantly.

The third is the neglect of holy duties: that is, when mens minds are so taken up with the love of earthly things, that they begin to slack and coole in matters of Gods worship.

The fourth and last is a trusting in riches, and staying upon them, as though our lives were maintained by them, or did consist only in them: which thing our Lord Jesus saith
demeteth

Prov. 28.

Prov. 30. 2.

Demosthe-
nes in O.
linth. 2

denyeth, saying, Though a man have abundance, yet his life consisteth not in the things that he hath.

Luk 12. 15.

These then are foure evident signes and tokens, whereby wee may certainly discern, that mens hearts and entralls are infected with covetousnesse.

Phil. You have very well satisfied us in this point. Now let us understand the originall causes of covetousnesse.

Theol. There be two spectall causes of Covetousnesse: The one is the ignorance and distrust of Gods providence.

Two causes
of covetous-
nesse.

The other is the want of tasting, and feeling of heavenly things. For till men taste better things, they will make much of these: till they feele heaven, they will love earth: till they be religious, they will be covetous. Therefore the cause is soon espied, why men are so sharp-set upon these outward things, and doe so admire riches, worldly pompe, pleasures, and treasures: Because they know no better, they never had taste nor feeling of those things which are eternall.

Phil. Now as you have shewed us the causes of Covetousnesse, so let us also heare of the effects.

Theol. If I once enter into this, I shall be entangled and wound up in a maze, where I know not how to get

get out againe. For the euill effects of this vice are so many, and so great, that I know not almost where to begin, or where to end. Notwithstanding, I will enter into it, get out how I can.

Phil. If you doe but give us some taste of them, it shall suffice.

Theol. Then will I briefly dispatch things in order. And first of all, I reason from the words of the Apostle before alledged, That if covetousnes, & the love of money be the roote of all euill, then it is the roote of idolatry, the roote of murder, the roote of theft, the roote of lying, the roote of swearing, the roote of symony, the roote of bickery, the roote of usury, the roote of laweing, the roote of all contentions in the Church, and the roote of all babbling & bawling in the Common-wealth. Moreover, it spreadeth farre and neare, it dwelleth in every house, in every towne, in every city: it pypeth into every corner, it creepeth into every heart: it annoyeth our Physicians, it infecteth our Divines, it choaketh our Lawyers, it woundeth our Farmers, it baneth our Gentlemen, it murdereth our Tradesmen, it bewitcheth our Merchants, it stingeth our Partners. O covetousnes, covetousnes! It is the popson of all things, the wound of Christianity, the bane

bane of all goodnesse. For covetousnesse marres all: it marreth all ebery where, in all places, in all degrees, among all persons. It marreth marriages: for it coupleth young to old, and old to young. It marreth hospitality, it marreth all good house-keeping, it marreth alms-deeds, it marreth Religion, it marreth Professors, it marreth Ministers, it marreth Magistrates, it marreth all things. And therefore, what sin so grievous, what evil so odious, what vice so enormous, as this? For this cause it was prettily said of one, That all other vices are but factors to covetousnesse, & serve for Docters to fetch and bring-in her living. Shee maketh synony her drudge, bribery her drudge, usury her drudge, deceit her drudge, swearing her drudge, lying her drudge. O what a diuell incarnate is this, that setteth so many vices a-work, & hath so many factors and underlings to serve her turne! Are they not in a pretty case, thinke you, that are infected with this sinne? Oh, they are in a most miserable case. It had been good they had never bene borne. For being alive, they are dead: dead, I meane, in their souls. For covetousnesse is soules poison and soules bane. Covetousnesse is the strongest poison to the soul that is. It is a confection of all the Spiders, & Loades,

1 Tim. 3.

Coades, Snakes, Adders, Sco-
pions, Basilisks, and all other the
most venemous vermine of the whole
world. If the diuell can get us to take
downe but one penny weight of it,
it is enough, hee desires no more.
For presently wee fall downe starke
dead. **T**herfore the Apostle saith, They
that will bee rich (hee meaneth in all
haste, by hook or by crook) fall into
temptations and snares, and into many
foolish and noysome lusts, which drown
men in destruction and perdition. **F**or
as covetousnesse is ranke payson to
the soule : so the Apostle compareth it
to a deepe gulfe wherein thousands
are drowned. And therefore he addeth
in the same place, But thou, O man of
God, flie these things. **I**n which words
he doth most gravely advise all the
Ministers of the word of God to
take heed of it. **F**or as it is dangerous
in all men ; so is it most dangerous &
offensive in Preachers of the Gospel.

Phil. Indeed it must needs bee gran-
ted, that covetousnesse is a very grie-
vous sinne : yea, even a Monster with
seven heads. Yet for all that, wee see
in this our iron age, how many of
all sorts are infected with it, and how
few will give any thing to any holy use.
Most men now adayes have nothing to
spare for Christ, nothing for his Gos-
pel, nothing for his Church, nothing
for

for the poore children of God and needie members of Christ. Christ is little beholden unto them: for they will doe nothing for him, no not so much as speake a good word in his cause, or the cause of his poore Saints. Every little thing with them is too much for God, and good men. For when they come to giving unto holy and necessary uses, then they will stick at a penny, & grudge at a groat, and every thing is too much: But to bestow upon themselves, nothing is too much. Nothing is too much for lust, for pleasure, for backe, belly, and building, for cards and dice, for whores and harlots, for rioting and revelling, for Tavernes and Brothel-houses. Hundreds and thousands are little enough, and too little for their expences this way. It is lamentable to consider, what masses of money are spent and bestowed upon these things. But, alas, alas, how heaue an account are they to make in the day of the Lord, which so spend their lands, livings and revenues! I quake to thinke what shall become of them at last. It were well for them, if they might bee in no worse case than a Crocodile or a Cur-dog.

Theol. It is most certaine that you say: and we all have great cause to lament it, and to take up the old complaint of the Prophet Jeremy, saying. From the least of them, even unto the greatest

Mic. 3. 22.

greatest of them, every one is given unto Covetousnes; and from the Prophet even unto the Priests, they all deal falsely. **And another Prophet saith,** They build up Sion with bloud, & Jerusalem with iniquity. The heads thereof judge for rewards, & the Priests thereof teach for hire, & the Prophets thereof prophesie for money: yet wil they lean upon the Lord, and say; Is not the Lord amongst us? No evil can come unto us. **But these holy Prophets, & men of God, do falsely describe unto us the state of our time: wherin, though all be corrupted, yet we bear our selves stoutly upon God; we presume of his favour, because of our outward professiō; & say in our hearts, No evil can come unto us.**

Asun. You say very true, Sir. The world was never so set upon covetousnes, and men were never so greedily given to the world, as now adaies. And yet (in truth) there is no cause why men should be so sharp-set upon this world. For this world is but vanity: and all is but pelf and trash. Fie on this muck.

Phil. Many such men as you are can skil to give good words, and say, Fie on this world; all is but vanity: & yet for all that, in your daily practice you are never the lesse set upon the world, nor never the more seek after God. You hear the word of God no whit the more, you read no whit the more, you pray never the more; which

which evidently sheweth, that all your faire speeches, and protestations, are nought else but hypocrisie and leasing. Your heart is not with God, for all this. All is but words, there is no such feeling in the heart. And therefore I may justly say to you, as God himself said to his people, This people have said well, all that they have said. Oh, that there were an heart in them to feare mee, and keepe my commandements!

Dent. 5.28.

Theol. His words indeed are good, if his heart were according. For all things considered, there is no cause why men should be so given to this world: for they must leave it when they have done all that they can. As wee say, To day a man, to morrow none. And, as the Apostle saith, We brought nothing into this world: and it is certaine, we shall carry nothing out. Wee must all dye, we know not how soone: why therefore should men set their hearts upon such uncertainties, and deceitable things? for all things in this world are more light than a feather, more brittle than glasse, more fleeting than a shadow, more vanishing than smoake, more unconstant than the winde: Doubtlesse, saith the Prophet David, man walketh in a shadow, and disquieteth himselfe in vaine: he heapeth up riches, and cannot tell who shall gather them. **I wonder there**

1 Tim. 6.

Psal. 39. 6.

therefore, that these Moles and Mucke-wormes of this earth should so minde these shadowish things, and so dote on them as they doe. If they were not altogether hardned and blinded by the diuell, they would not be so neerely knit to the clod and the penny as they are; thinking and alwayes imagining, that there is no happinesse but in these things, which are but dung, and drosse: and at last they will give us the slip, when we thinke our selves most sure of them.

The wise King, who had the greatest experience of these things that ever man had (for he enjoyed whatsoeuer this world could afford, upward and downward, backward and forward) yet could he find nothing in them but vanity and vexation of spirit. Moreover, he flatly aboucheth, That all these things, riches, wealth, honour, pleasures and treasures, will most notably deceiue us in the end, give us the slip, & be gone. For he compareth riches, and all the glory of the world, to an Eagle or Hawke, which a man holdeth upon his fist, stroketh her, maketh much of her, taketh great delight and pleasure in her, and saith, he will not take ten pounds for her, yet all on the sudden she taketh her flight, and flyeth up into the ayre, and he neuer seeth her more, nor she him. The

Words

and words of the holy Ghost are these,
 Wilt thou cause thine eyes to flie after
 them (meaning riches)? Thou maiest:
 they but they will not bee found. For they
 will make themselves wings like to the
 Eagle, which flyeth up to heaven. From
 hence we may learne, that though we
 set our hearts never so much on any
 thing here below, yet at the last it shall
 be taken from us, or we from it.

Prov. 23. 5,

Therefore all worldly men doe but
 weave the Spiders web, and may fit-
 ly be compared to the silly Spider,
 who topleth her selfe, and labourereth
 all the weeke long to knit up her
 web, that she may lodge her selfe in it
 as in her owne house and free-hold.
 But, alas, at the weekes end, a maid
 in a moment, with one husband of a broom,
 dispossesseth her of her inheritance,
 which shee had purchased with great
 labour and much adoe. Even so, when
 the men of this world have with
 much care & travell purchased great
 lands and reventues, and gathered all
 that they can: yet on the sudden death
 (with one stroke of his direful dart)
 will make them give up the ghost: and
 then where are they? It was prettily
 therefore said of a man in the light of
 nature, No man hath ever lived so hap-
 pily in this life, but in his life time ma-
 ny things have befallen him, for the
 which hee hath wished rather to die
 than

Seneca.

than to live. And assuredly, I thinke there was never any man lived an one day upon the face of this earth but some grief or other either did, or justly might invade his minde at night: either in the temptations of the world, the flesh, or the devill; or in regard of soul body goods or name in regard of wife, children, friends, neighbours: in regard of dangers of Prince, State, Church or Common wealth: in regard of casualities, and losse by water, by fire, by sea or by land. What a life therefore is this, that hath not one good day in it? Who would desire to dwell long in it? For it lyeth open every day to manifold miseries, dangers, losses, casualities, reproaches, shame, infamy, poverty, sickness, diseases, cholicks, agues, toothache, head-ache, back-ache, bone-ache, and a thousand calamities.

Phil. You have very well described unto us the vanity of this life, and that no day is free from one sorrow or other, one griefe or other: the which thing our Lord Jesus ratifieth in the reason which hee bringeth why men should not distrustfully care for to morrow. For, saith hee, sufficient to the day is the evill thereof. Or, as some read it, The day hath enough with his owne griefe. Wherein hee doth plainly shew that every day hath his sorrow,

his evill, his griefe, and his thwart.
I pray you proceed further in this
int.

Theol. This I say further: That
when men have swinked & sweat, car-
d and cared, moiled and turmoiled,
adged & drolled, by night & by day, by
and by land, with much care and
trouwe, much labour and griefe, to
take together the things of this life;
at last all will away againe, and
we must end where we began. For as
said, Naked we came into the world,
and naked wee must goe out. For,
as a wind-mill beatech it selfe,
maketh a great noyse, whistleth and
whisketh about from day to day all
yeare long. yet at the yeares end
standeth still where it begun, being
not moved one foot backward or for-
ward: so when men have blustred
and blown all that they can, and have
run themselves out of breath, to
rape up the commodities of the
earth, yet at last they must (spite of
their beards) end where they began;
and with nothing as they began with
nothing: end with a winding sheet, as
they began with swadling clouts. For
what is become of the greatest Mo-
narches, Kings, Princes, Poter-
ties, and Magnificoes, that ever the
world had: where is Cyrus, Darius,
Perxes, Alexander, Cæsar, Pompey,
Scipio

Job 1.

Scipio and Hannibal? Where are the
 valiant Henries, and noble Edwards of
 England? Are they not all gone
 downe to the house of oblivion? Are
 they not all returned to their dust, and
 their thoughts perish? Though they
 were as Gods, yet have they died as
 men, and are fallen like others.

Who now careth for them? Who
 talketh of them? Who feareth them?
 Who regardeth them? do not beggers
 tread upon them? Yet while they li-
 ved they were the Lords of the world,
 they were as terrible as Lions, feare-
 full to all men, full of pompe and glo-
 ry, dignity, & majesty. They ploughed
 up all things, they bare all before
 them, and who but they? But now
 they have given up the ghost, and are
 (as Job saith) gone down to the house
 appointed for all the living. Their
 pompe is descended with them, and
 all their glory is buried in the ashes.
 They are now covered under a clod
 cast out into a vault, made compan-
 ions to toads, and the wormes do eat
 them: and what is become of their
 soules, is most of all to be feared.

Thus we see, how all flesh doth but
 make a vaine shew for a while upon
 this Theatre of misery, fetcheth
 compasse about, and is presently gone.
 For, as the Poet saith, *Serius aut citi-
 us sedem properamus ad unam*: fit

Job 30. 23.

or last we must all to the grave.

Asun. You have made a very good speech, it doth mee good to heare it. I wonder, all these things considered, that men should be so wholly given to this world, as they are. I thinke the Divell hath bewitched them: for they shall carry nothing with them when they die, but their good deeds and their ill.

Theol. **The Drudges and Snudges of this world may very fitly bee compared to a kings Sumpter-horse, which goeth loaden all the day long with as much gold and treasure as hee can beare, but at night his treasure is taken from him, he is turned into a sozry dirty stable, and hath nothing left him but his galled backe: Even so the rich Cormorants and Caterpillers of the earth, which here have treasured and hoarded up great heapes of gold and silber (with the which they travell loaden through this world) shall in the end be stript out of all, let downe into their grave, and have nothing left them but their galled consciences, with the which they shall be tumbled downe into the Dungeon of eternall darknesse.**

Phil. Wherein doth the sting and strength of the world especially consist?

Theol. **Even as the great strength of Samson lay in his hair, so the great strength of the world lyeth in her two breasts;**

breaſts ; the one of pleaſure, the other of profit. For ſhee, like a notable ſtrumpet , by laying out of theſe her breaſts, both bewitch the ſons of men, and allureth thouſands to her luſt. For if ſhe cannot win them with the one breaſt, yet ſhe gaineth them with the other: if not with pleaſure, then with profit: if not with profit, then with pleaſure. He is an odde man of a thouſand , that ſucketh not of the one breaſt or the other. But ſure it is, which ſoeuer he ſucketh hee ſhall bee poiſoned. For ſhe giueth none other milke but ranke popſon. The world therefore is like to an alluring Jael, which ſtretcheth at her doore to entice us to come in, and eat of the milke of her pleaſures : but when ſhe hath once got us in, ſhee is ready (even while we are eating) with her hammer and her naiſle, to pierce thorow our breaſnes.

Judg. 4. 21.

Phil. I ſee plainly, this world is a very ſtrumpet, a ſtronge baite, and a ſnaring net, wherein thouſands are taken. It is very bird-lime, which doth ſo belime our affections, that they cannot aſcend upward. It is like the weights of a clocke, hanged upon our ſoules, which draw them downe to the earth ; it naileth us faſt down to the ground: it mortereth us into clay: it maketh us abominable unto God. For I remember

Go

God made a law, That whosoever goeth with his breast upon the ground, should be abominable unto us. How much more these carnall worldlings, which are fast sodred to the earth!

Lev. 12.

Theol. **The Apostle S. James, seeing into the deep wickednes of this world, and knowing right well how odious it maketh us in the sight of God, cryeth out against it, terming it adultery, and all worldlings adulterers, because they forsake Christ their true husband, and whorishly give their hearts to this world. O ye adulterers and adulteresses, saith he, know ye not that the amity of this world is the enmity of God? whosoever therefore will be made a friend to this world, makes himselfe the enemy of God. And who dare stand forth and say, I will bee the enemy of God? who therefore dares be a worldling? for every worldling is the enemy of God: what then will become of you, O yee wicked worldlings?**

James 4.

Phil. It appeareth then plainly by the Scriptures, that the excessive love of this world, and unsatiable desire of having, is a most dangerous thing: and men do they know not what, in seeking so greedily after it.

Theol. **The heathen man will rise up in judgement against us; for hee saith, Unsatiableness is the foulest evil**

Sophocles.

vill among mortall men. But many of our sea-gulphes and whir-pooles make no conscience of it. They thinke it is no sinne, they devour and swallow up all, and yet are never satisfied. They will have all, and more than all, and the diuell and all: The whole world cannot satisfie their minde: but God must create new worlds to content them. These men are sick of the golden drossie: the more they have, the more they desire. The love of money increaseth, as money it selfe increaseth. But the Scripture saith, Hee that loveth silver shall not be satisfied with silver. Oh therefore that wee would strive earnestly to get out of this gulph of hell, and tread the Moone (that is, all worldly things) under our feet, as it is spoken of the Church: and that we would set our affections on the things that are above, and not on the things that are beneath: that we would flee an high pitch, and soare as loft as the Eagles, looking downe at this world, and all things in it, as at our feet, contemning it, and treading the very glozy of it under our feet, that it may never have more power over us!

Phil. Oh happy, and twice happy are they that can do so! and I beseech the Almighty God to give us his holy Spirit, whereby we may be carried above this

Eccles. 5. 9.

Apoc. 12. 2.

this world, into the mountaines of Spices. For, how happy a thing is it to have our conversation in heaven! that is, to have an inward conversation with God, by much prayer, reading, meditation, and heavenly affections. This indeed is to climbe up above the world, and to converse in the chambers of peace. O therefore that wee could seriously and thoroughly conceive and consider of this world as it is! that wee would well weigh the vanity of it, and the excellency of that which is to come, that so wee might loath the one, and love the other; despise the one, and embrace the other; love God more than ever we did, and this world lesse! For what is this world, but vanity of vanities?

Antil. You do exceedingly abase that which some make their god. You speak contemptuously of that which most men have in greatest price and admiration. You disgrace that which multitudes would grace. You make light of that which numbers make greatest account of. Let us therefore heare your reasons. Shew us more fully what it is; describe it unto us.

Theol. The world is a sea of glasse, a pageant of fond delights, a theatre of vanity, a labyrinth of error, a gulf of griefe, a sty of filthinesse, a bale of misery, a spectacle of woe, a river of
 C 2 tears.

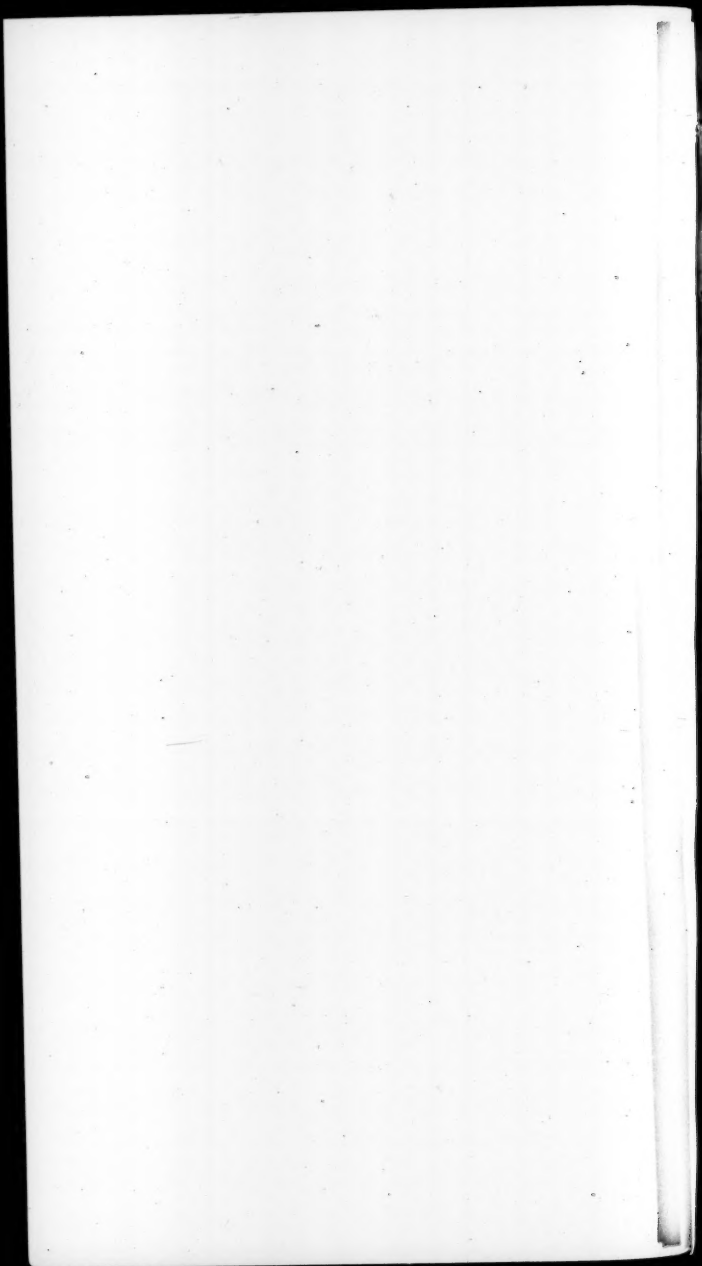
teares, a stage of deceit, a cage full of Owles, a den of Scorpions, a wilderness of Wolves, a rabbin of Bears, a whistle-wind of Passions, a fained Comedy, a delectable phrensie, where is false delight, assured griefe, certain sorrow, uncertaine pleasure, lasting woe, sickle wealth, long heavinesse, short joy.

Phil. Now you have indeed described it to the full, and layed it out (as it were) in orient colours. And a man would thinke, he were bewitched or starke mad, which hereafter should set his minde on it. But yet I am desirous to heare a little more of that which I asked you before: wherein the strength and poyson of the world doth especially consist.

Theol. In this lyeth a great strength of the world, that it draweth down the stars of heaven, and maketh them fall to the earth, as it is said of the Dragons taile, which is ambition, covetousnesse, and the love of this world. For we may wonder and lament, to see how the love of these things hath wounded and oberborne many excellent servants of God, both Preachers and Professors of the Gospel: which thing doth plainly argue the strength of it. For it is the strongest and the very last engine that Satan useth to impugne us withall,

when





When none other will prevaile. For
 When no temptation could fasten up-
 on Christ, hee bringeth forth this last
 weapon, which never faileth, All these
 things will I give thee; shewing him the
 glory of the whole world. So then
 he (having experience of this, that it
 never faileth) thought to have over-
 come Christ himselfe with it. Were
 therefore lyeth the very sting and
 strength of the world and the diuell.
 For whom hath he not taken with,
 All these things will I give thee? Whom
 hath he not wounded? Whom hath
 he not deceived? Whom hath hee not
 overthrowne? With this hee enticed
 Balaam: with this he beguiled Achan:
 with this he overthrow Judas: with
 this he bewitched Demas: with this
 in these our dayes he deceiveth many
 of excellent gifts. For assuredly hee
 is a Phoenix amongst men, which is
 not overcome with this. He is a won-
 derment of the world, that is not
 moved with money.

Mat. 4.

Phil. I am now fully satisfied for this
 matter. But one thing cometh often
 into my mind; to wit, that these misera-
 ble worldlings can have no sound com-
 fort in their pleasures and profits, be-
 cause they have no comfort in God, nor
 peace in their owne consciences.

Theol. You say very true. It is
 impossible that men, loving this
 world,

world, should have any sound comfort in God. For no man can serve two masters, both God and riches. Their case therefore is very dangerous and fearefull, though they never see it, nor feele it: as I will shew you by a plaine example. Put case one of these great rich worldlings should be cloathed in velvet and cloath of gold in most stately manner, & also should be set at his table, furnished with all the dainties of the world, should be attended and waited upon by many in most Lordly and pompous manner, should sit in his goodly dining chamber, all glittering like gold, should have his first, second, and thirde service served in with minstrels and instruments of musick, in most royall sort, he sitting in his chaire like a King in his throne: yet for all this, if a dagger should be held to his heart all this while, ready to stab him; what pleasure, what joy, what comfort could he have in all the rest? Even so, whatsoever pompe and pleasures wicked worldlings have here below, yet their guilty and hellish conscience is as it were a dagger held alwayes hard to their heart, so as they can have no sound comfort in any thing. Or let me geve it you thus: Put case a man hath committed high treason, and were therefore apprehended, arraigned,

raigned, & condemned to be hanged, drawne and quartered: what then can comfort a man in this case? Can mirth, can musick, can gold, can silver, can lands, can libings? No, no, none of all these can help him, or giue him any comfort. For the continuall thoughts of death do so gripe him at the heart, that none of all these can doe him any good, or any whit mitigate his griefe. What then is the thing that can comfort him in this case? Only a pardon sealed with the Kings broad seal, and subscribed with his owne hand. For as soone as he hath got this, his heauie heart rebibeth, and leaps for ioy. This then assuredly is the very case of all profane Atheists and worldlings, who are not assured of the king of heauen his pardon for their sinne: and then, what ioy can they haue either in their meat, drinke, goods, cattell, wiues, children, lands, reuenues, or any thing whatsoeuer? For the dreadfull thoughts of hell doe euen soones crosse them inwardly, and quite damp and dash all their mirth. Their owne consciences will not be stilled; but in most terrible manner rise up and giue euidence against them, telling them flatly, they shall be damned, how merry and iocund soeuer they seeme to bee in this world, setting a good face on the matter. For sure it

Prov. xj. 12.

Job 27. 20.

Job 15. 20.

is, that inwardly they have many a cold pull, and many heart-gripes. And all their mirth and jollity, is but a giggling from the teeth outward: they can have no sound comfort within. And therefore the wise King saith, Even in laughter the heart is sorrowfull: and the end of that mirth is heavinesse. Likewise saith the holy man Job, Terrors of conscience come upon the wicked man like waters: in the night a whirle-winde carrieth him away secretly. Eliphaz the Temanite avouched the same point, saying, The wicked man is continually as one that travelleth of childe; a sound of fear is in his ears, &c. Thus then we see, that howsoever many carnall Atheists, and ungodly persons seeme outwardly to float aloft in all mirth and jollity, bearing it out (as we say) at the breast: yet inwardly are they pinched with terrozs, and most horrible convulsions of conscience.

Antil. You have spoken many things very sharply against covetousnesse: but in my minde, so long as a man covets nothing but his owne, hee cannot be said to be covetous.

Theol. Yes that he may. For not only is he covetous, which greedily desireth other mens goods; but even hee also which over-niggardly and pinchingly holdeth fast his owne, and

is

is such a Miser, that hee will part with nothing. Wee see the world is full of such pinch-pennies, that will let nothing goe, except it bee wrung from them perforce, as a key out of Hercules hand.

The gripple muck-rakers had as leeve part with their bloud as their goods. They will pinch their owne backs and bellies, to get their god into their chests. And when they have once got him there, will they easily part with him, trow ye? No, no: a man will part with his god for no mans pleasure. Hee will eat pease-bread, and drinke small drinke, rather than he will diminish his god. Therefore the Scripture saith, Eat not the meat of him that hath an evill eye: and desire not his daintie dishes. For as hee grudgeth his owne soule, so will he say unto thee; Eat and drinke, when his heart is not with thee. Thou shalt vomit thy morsels, which thou hast eaten, and lose thy pleasant speeches. The old saying is, The covetous man wanteth as well that which hee hath, as that which he hath not; because hee hath no use of that which hee hath. So then you see, there is a great strength of covetousnesse in the niggardly keeping of our owne.

Antil. Yet for all this, men must follow their worldly businesse, & lay up to

live.

Prov. 22. 6.

live. For it is an hard world, and goods are not easie to come by. Therefore men must ply their businesse, or else they may goe beg and starve.

Theol. **I deny not, but that you may follow the workes of your calling diligently; so it be in the feare of God, and with a good conscience, as I told you befoze: but this greedinesse and gripplenesse God doth condemne, and also this excessive love of money.**

Antil. Beleeve me, I know no body that hates it: I cannot see but that all men love gold and silver.

Theol. **It is one thing to use these things, and another thing to love them, and set our hearts upon them.**

1 Joh. 3.

For the Scripture saith, If riches increase, set not your heart upon them. Saint John also saith, Love not this world, nor the things that are in this world. He saith not, Use not this world; but, Love not this world:

1 Cor. 7.

For use it we may: love it we may not. Therefore the Apostle saith, that, They which use this world, should bee as though they used it not. Where hee alloweth a sober & moderate use of the things of this life, in the feare of God. we must use this world for necessities sake, as we use meat & drinke, taking no more of this world than needes must, for feare of surfeiting. The holy Ghost saith, Let your conversation

Heb. 13 5.

bee

bee without covetousnesse, and be content with things present. **Happy is that man therefore that is well content with his present estate whatsoever, and carrieth himselfe moderately and comfortably therein. For the Spirit saith,** There is no profit to a man under the Sun, but that he eat and drink, and delight his soule with the profit of his labours. I saw also this, that this is the hand of God. **In which words, the prudent King saith thus much in effect, That this is all the good we can attaine unto in this world, even to take a sober and comfortable use of the things of this life, which God bestoweth upon us. And further hee aboucherh ;** That thus to use them aright, and with sound comfort, is a very rare gift of God. **For, as one saith,** He is a wise man that is not grieved for the things which he hath not ; but doth rejoyce in the things that hee hath, using them to Gods glory, and his own comfort. **So then I conclude this point, and returne to you an answer thus :** That wee may, in sober and godly manner, use gold, silver, & the things of this life : but at no hand to over-lobe them, or give our hearts unto them.

Antil. Well ; yet for all this I cannot see, but that these Preachers and Professors, these learned-men and precise fellows,

Eccl. 3. 27.

Eccl. 5. 18, 9

Greg. Naz.

fellowes, are even as eager of the world, and as covetous as any other.

Theol. Now you shew your venemous spirit against better men than your selfe. And I have a foure-fold answer for you. First, I answer, that although godly men may be somewhat overtaken this way, and overspirt a little, yet they break not out so grossly as others. Secondly, if God leave them sometimes to be overcome of the World, yet hee, in his great wisdome and mercy, turneth it to their good. For thereby he first humbleth them, and afterwards raiseth them up againe. And so all things worke together for good to them that love God. Thirdly, I answer, we must live by rules, and not by examples. For even the best of Gods people have had their wants and weaknesses. Therefore we may not frame rules to live by out of the infirmities of the most excellent servants of God. Wicked therefore and impious is their allegation, who acknowledge Davids adultery, Lots drunkenness, Peters fall, Abrahams slips, Solomons weakness &c. for a shelter and defence of themselves in the like sin. Lastly, I answer, that you greatly wound your self in your own speech: so far off are you from mending your manner any whit thereby. For if

Preachers,

Rom. 8.

Preachers, and other godly men (after many prayers, teares, and much meanes used) cannot escape scot-free, but sometimes are wounded and almost overthrowne by the world and the Diuell: What then shall become of you, which use no meanes at all, nor any gaine striving, but willingly give place to the Diuell? If the Diuell did over-master David, Lot, Samson, Solomon, and other such excellent Worthies; alas, what shall become of meere worldlings, and Atheists? If the most valiant men, and chief Captaines in a battell goe downe, what shall become of the faint-hearted soul-diers? And as **S.** Peter saith, If the righteous scarce be saved, where shall the wicked and ungodly appeare? So then I take you at the rebound, and returne your own weapon upon your selfe; That sith godly men cannot escape through this world without blowes, what shall become of them that know not what godlinesse meaneth?

1 Pet. 4. 18.

Antil. Yet I say once again, that men must live, men must lay up for this world: we cannot live by the Scriptures. And as for that which you call covetousnesse, it is but good husbandry.

Theol. I thought we should have it at last. Now you have paid it home; you are come to the old byas, and as

a Hare to her old tounne, and her old covert. For this is the very covert and thicket of the world, wherein they would hide covetousnesse: but I will doe what I can to hunt you out of it by Scriptures:

PROV. II. 24

First, Solomon saith, Hee that spareth more than is right, shall surely come to poverty. So then you see, that covetousnes bringeth poverty. Thus therefore I reason: That which bringeth poverty is no good-husbandry: but covetousnesse and too-much sparing bringeth poverty: therefore it is no good-husbandry. The same Solomon saith, He that is given to gaine, troubleth his owne house. That is, the covetous man is an occasion of many evils in his estate and family. From Scripture I doe thus reason: That which troubleth a mans house, is no good husbandry: but covetousnesse troubleth a mans house, therefore it is no good husbandry. Last of all, the old Proverb saith, Covetousnes bringeth nothing home: And therefore it is no good husbandry. For oftentimes we see, that men, for covetousnesse of more, lose that which otherwise they might have had. One of the wise Heathen saith, Evill gaine is as bad as losse. But the covetous man doth seeke after wicked gaine, and therefore seeketh losse; and consequently

Hebodus.

quently is no good-husband. In other faith, Unjust gaine bringeth forth losse and misery. And therefore it is far enough off from vertue and all good-husbandry. Thus then, I hope, you are so hunted both by God and men, that this covert cannot hide you. And therefore you must out of it, and seeke some other shelter: for this will not serve your turne.

Phocilides.

Phil. Now I must needs say, you have fully stopt his mouth, and throughly ferreted him out of his deepe borrow. And it is most certaine that you say, that the wise Heathen hath condemned covetousnesse and all unjust gaines; which we both practise and defend; and therefore shall they rise up in judgement against us. But now let us leave this caviller, and proceed in our matters. There is one thing yet remaining, wherein I desire to be satisfied.

Theol. **What is that?**

Phil. I would gladly know which bee the speciall remedies against covetousnesse.

Theol. **There be two speciall remedies against covetousnesse: to wit, contentation, and the meditation of Gods providence.**

Phil. Let us heare somewhat of contentation out of the Scriptures.

Theol. **The Apostle saith, Having food and raiment, we must be therewith content.**

1 Tim. 7. 9.

- 1 Tim. 7. 9. content. For we brought nothing into this world : and it is certaine wee shall carry nothing out. **The Spirit also saith**, Let your conversation bee without covetousnesse, and be content with your present estate. **Againe, the Apostle saith**, He had learned in what estate soever he was, therewith to bee content. **Note that he saith, He had learned: for he had it not of himselfe.** For contentation is the Angular gift of God : as it is written, The righteous eateth to the contentation of his soule : but the belly of the wicked shall want. **An ancient Father saith**, Wee ought to accustome our selves to live of a little, and to be content ; that wee may doe no wicked or filthy thing for lucre sake. **Another saith**, Hee is not poore that hath nothing, but hee that desires much. Neither is hee rich that hath much, but hee that wanteth nothing : for contentation never wanteth. There is no grief in lacking, but where there is immoderate desire of having. If we will live after nature, we shall never be poore : if after our owne appetite, we shall never be rich. **Well therefore said the Poet**, Wax not rich unjustly, but justly : Be content with thine own things : abstaine from other mens. **Thus then wee see**, that both God himselfe (the fountaine of all wisdom) and men also, both in the state of
- Hebr. 13. 5.
- Phil. 4.
- Prov. 13. 25.
- Cyril. in Joan. 13.
- Chrysost. hom. 51.
- Euripides.

of nature and grace, doe all joyntly
adviseth us to strive for contentation:
and then wee shall have a soveraigne
remedy against Covetousnesse.

Phil. Let us heare somewhat of the
second remedy against Covetousnesse.

Theol. An earnest thinking upon
the providence of God is a present
remedy against the most foolish and
pining carefulnesse of men for this
life. For if we would seriously weigh,
and deeply consider the provident care
that God hath had for his children in
all ages, touching food and raiment,
and how strangely hee hath provided
for them; it might suffice to correct
this evil in us, and minister unto us
a notable preservative against Cove-
tousnesse.

We read how wonderfully the Lord
did provide for his Prophet Eliah, in
the time of the great dearth and
drought that was in Israel. Did not
the Lord command the Ravens to
feed him by the River Cherith? Did
not the Ravens bring him bread and
flesh in the morning, and bread and
flesh in the evening, and hee drank of
the River?

1 King. 17.

What should I speake how miracu-
lously God provided for Hagar and
her Infant, when they were both
cast out of Abrahams house, and
brought to great extremity; even both
of

Gen. 12. 35.

of them ready to giue up the Ghost
for want of food ?

Exod. 15. 5.

Exod. 17. 6.

Psal. 78.

Psal. 34. 1.

Psal. 84. 10.

Mat. 6. 33.

1 Pet. 5. 7.

Luke 12.

Did not God helpe at a pinch, as
his manner hath alwayes been ? Did
he not send his Angel unto them, and
both comfort them, and provide for
them ? What should I speake how
strangely God provided for his
Church in the wilderness ? Did hee
not feed them with Manna from hea-
ven, and gave them water to drinke
out of the Rock ? Hath not our hea-
venly Father made many royall and
large promises, that hee will provide
necessaries for his children ? Shall
we not thinke that he will be as good
as his word ? Doth he not say, The
Lyons lack and suffer hunger : but they
that seeke him, shall want nothing that
is good ? Doth he not say, Feare him
all yee his Saints, for nothing is wan-
ting to them that feare him ? Doth he
not say, No good thing shall be with-
held from them that walke uprightly ?
Doth he not say, Our heavenly Father
knoweth that wee have need of these
things, and that all these things shall be
cast upon us, if wee earnestly seek his
kingdome ? Did he not bid us, Cast
all our care upon him: for hee careth
for us ? Doth he not bid us, Take
no thought what we shall eat, or what
we shall drinke, or wherewith we shall
be cleathed ? Meaning thereby, no
distracting

distracting or distrustfull thoughts.

Doth he not say, He will not leave us, nor forsake us? Doth he not say, The Lord is at hand, in nothing be carefull?

Are not these large promises sufficient to stay up our faith in Gods providence? Shall we thinke God jea-
loeth with us? Shall we thinke he mea-
neth no such matter? Shall wee ima-
gine he will not keep touch? Oh, it
were blasphemy once to think it. For
God is true, and all men liers. Hee
is faithfull that hath promised. His
word is more than the faith of a
Prince; more than ten thousand ob-
ligations. why then doe we not rest
upon it? why goe we any further?
why do we not take his word? why
doe we not depend wholly upon him?
why are we still covetous? why are
we still distrustfull? why do we dis-
semble and deceive? O wee of little
faith! Our Lord Jesus knowing
right well the distrustfulnesse of our
nature, and the deep root it hath in us,
is not only content to make these great
and royall promises unto us which
were enough, but also strengthen-
eth a backeth us with many strong
reasons to support our weaknesse in
this behalfe. He therefore bringeth us
back to a due consideration of things.

Consider (saith hee) the Ravens: con-
sider the fowls of the heavens: for they

neither

Heb. 13. 5.

Phil. 4. 5.

Luk 12.

neither sow nor reap, nor carry into barnes, and yet God feedeth them; **they want nothing.** Consider the Lillies how they grow; they neither labour nor spinne, yet Solomon in all his royalty, was not cloathed like one of these. **Oh therefore that we would consider these Considerers!** Oh that we would consider that our life is more worth than meat, and our bodies than rayment! Oh that we would consider, that with all our carking and caring we can do no good at all, no not so much as add one cubite to our stature! Truly, truly, if we would deeply ponder these reasons of our **Sabbour**, and apply them to our selves, they might serue for a bulwarke and sure defence against covetousnesse. If men would consider how that great King of heauen (who hath his way in the whirle-wind, & the clouds are the dust of his feet) careth for the little wren & silly Sparrow, how he looketh to them, how he tendreth them, how he provideth for them every day both break-fast, dinner, and supper: it might serue to correct our distrustfulnesse. For who ever saw these, or any other fowle starve for hunger? so good a Father, and so good a Nurse have they. And are not we much better than they? Hath not God more care of us, than of them? Yes verily,

Nah. 1. 3.

a thousand times. For he loveth them
out for our sakes: how much more
then doth he love our selves? There-
fore I say againe, and againe, If we
would consider these things, and lay
them to heart, they would nip covet-
ousnesse on the head, and drive it
quite out of our hearts. Let us con-
sider therefore, that God provided for
man before man was: then how much
more will hee provide for man now
that he is? Is hee our Father, and
will he not provide for us? Is he our
King, and will he not regard us? Is
he our shepheard, and will he not look
to us? Hath he provided Heaven for
us, and will hee not give us earth?
Hath hee given us his Son Christ,
and shall hee not with him give us all
things? Doth he provide for his e-
nemies, and will hee not provide for
his friends? Doth hee provide for
whoremongers, and will hee neglect
his chosen? Doth hee send his raine,
and cause the Sun to shine upon the
unjust, and shall hee not upon the
just? Doth he provide for them which
are not of the family, and will he not
provide for his owne family? Will a
man feed his Hogges, and not care
for his servants? Or will he care for
his servants, and not regard his own
children? Oh, then let us consider
these reasons: let us remember, that
our

Prov 10.38

Hieron. ad
Heliodo-
rum.
Cyprian. in
oratione
dominica.

our heavenly Father hath as great care for the preservation of his creatures, as once hee had for their creation. Let us therefore remember, that he which giveth the day, will provide for us the things of the day. Let us remember, that God alwayes giveth for sustentation, though not for satietie. Let us remember, that God will not famish the soules of the righteous. Let us remember how God never faileth his. For who ever trusted in the Lord, and was confounded?

Phil What then is the cause that many doe want these outward things?

Theol. The cause is in themselves, because they want faith. For if wee had faith, wee could want nothing. For faith feareth no famine, as saith an ancient Father. Another saith, For as much as all things are Gods, he that hath God, can want nothing, if himselfe bee not wanting unto God. Therefore to have God, is to have all things: for if we have him our friend, we have enough. We need go no further. For hee will make men our friends: yea, he will make Angels and all creatures to bee serviceable unto us, hee will give them speciall charge to looke to us, to guard us, and to doe continuall homage unto us. Therefore let us make God our friend, and then have wee done all at once.

once, that may concerne our good, both for this life and a better. But if he stand not our friend, if wee have not him on our side, if he back us not, then all other things whatsoeuer can doe us no good: all is not worth a button. For, *Quid prodest si omnia habes, cum tamen, qui omnia dedit, non habeas?* What is a man the better, though hee have all things, and bee without him which is the author of all things?

Aug. 2.

Phil. Herein you speake very truly, no doubt. For we see many have great plenty of outward things: but because they have not God, they can have no true comfort in them, or blessing with them.

Mat. 4.

Theol. True indeed: For, Man li- veth not by bread only (saith our Lord Jesus) but by every word that proceedeth out of the mouth of God. And again he saith, Though a man have abundance, yet his life consisteth not in the things that hee hath. For without Gods blessing there can bee no sound comfort in any thing. We see, by daily experience, how the Lord curseth the wicked, though they have abundance. For some having abundance, yet are visited with continuall sicknesses. Some having abundance, pine away with consumptions. Others having abundance, dye of sur- feiting. Others are snatched away by

Luk. 12.

by untimely death, in the midst of all their jollity. Others are visited with great losse both by sea and by land. Others are vexed with curst wives, and disobedient children. Some again commit murders, and treasons, and so lose all at once. Others are wasted and consumed by the secret curse of God, no man knoweth how. Some having great riches, are given over to the murtherer, some to the theefe, some to the popsoner. Therefore the wise King saith, There is an evill sicknesse under the Sunne: riches reserved to the owners thereof, for their evill, Eccles. 5. 12.

Job. 20. 23.

Zophar also the Naamathite saith, When the wicked shall have sufficient and enough, hee shall bee brought into straits: The hand of every troublesome man shall be upon him. When he shall fill his belly, God will send upon him his fierce wrath; which hee shall raine upon him in stead of his meat.

Prov. 10. 12.

Psal. 37. 16.

Prov. 23. 26.

Thus then it is cleere, that mans life and good estate dependeth not upon the abundance of outward things, but only upon the blessing and providence of God. For, His blessing only maketh rich, and it doth bring no sorrow with it. For, Better is a little to the just, than great abundance to many of the wicked. Better is a little with the feare of the Lord, than great treasure.

sure, and trouble therewith. Better is a little with righteousness, than great revenues without equity.

Prov. 16. 8.

Thus then I conclude this point: Man liveth not by bread, but by a blessing upon bread: not by outward meanes, but by a blessing upon meanes. For how can bread, being a dead thing, and having no life in it selfe, give life to others?

Phil. I doe not well understand the meaning of these words, By every word that proceedeth out of the mouth of God?

Theol. Thereby is meant the decree, ordinance, and providence of God, which upholdeth all things, even the whole order of nature.

Psalm 33. 9.

For the Scripture saith, He spake, and it was done: hee commanded, and they were created. In which words we plainly see, that God doth but speak, and it is done; hee doth command, and all creatures are preserved. For God doth all things with a word. Hee created all with his word: hee preserveth all with his word: hee speaketh, and it is done. His words are words of power and authority. whatsoever he saith, whatsoever he calleth for, it must be done presently, without any delay: there is no withstanding of him. Hee calleth for famine, and behold famine. He cal-

leth

leth for plenty, and behold plenty. He calleth for pestilence, and behold pestilence. He calleth for the sword, and behold the sword. All angels, all men, all beasts, all fishes, all fowles, all creatures whatsoever must obey him, and be at his becke. Hee is the greatest commander: his sword commandeth heauen and earth, and the sea. All creatures must be obedient to his will, and subject to his ordinance.

This is the cause why all things, both in heauen, earth, and the sea, do keep their immutable and unvariable courses, times and seasons, even because hee hath charged them so to doe. And they must of necessity alwayes, at all times, and for ever obey, for the creatures must obey the Creator. This act of Parliament was made the first week of the world, and neuer since was or can be repealed.

Phil. But to call you backe againe to the point we had in hand: Resolve me, I pray you, of this; whether many of the deare children of God doe not, in this life, sometimes want outward things, and are brought into great distresse.

Theol. Yes certainly. For Eliah did want, and was in distresse. Paul did want, and was in many distresses. The holy Christians mentioned in the Hebrewes, did want, and were in

1 King. 17.

2 Cor. 1. 8.

2 Cor. 11. 25.

Heb. 11. 36.

in marvellous distresses. Many of Gods dear ones have in all ages wanted, and at this day also doe want, and are greatly distressed. But this is a most infallible truth, that howsoever Gods chldzen may want, and be low brought, yet they are never utterly forsaken, but are holpen even in greatest extremities: yea, when all things are desperate, and brought even to the last cast.

To this point, most notably speaketh the Apostle, saying, Wee are afflicted on every side, but yet we despaire not: we are persecuted, but not forsaken; cast downe, but wee perish not. **The Prophet Jeremy also saith,** The Lord will not forsake for ever: but though he send affliction, yet will he have compassion, according to the multitude of his mercies: For hee doth not punish willingly, or from his heart, nor afflict the children of men. **The Kingly Prophet saith,** Surely the Lord will not faile his people, neither will he forsake his inheritance. **The Lord himselfe saith,** For a moment in mine anger I hid my face from thee: but with everlasting mercy have I had compassion on thee. So then wee may fully assure our selves, and even write of it (as a most undoubted and sealed truth) that Gods chldzen shall never bee utterly forsaken in their troubles.

1 Cor. 4. 8.

Lam. 3.

Psal. 94. 4.

Isa. 55. 8.

Phil. Sith the care and providence of God is so great for his children, as you have largely declared: what then, I pray you, is the cause why God suffereth his to be brought into so many troubles and necessities?

Theol. **Their profit and benefit is the cause, and not their hurt. For he loveth them, when hee smiteth them. Hee saoureth them, when he seemeth to be most against them. Hee aimeth at their good, when he seemeth to be most angry with them. He woundeth them, that he may heale them. Hee presseth them, that he may ease them. Hee maketh them cry, that afterward they may laugh. He alwayes meaneth well unto them, hee never meaneth hurt. He is most constant in his love towards them. If he bring them into necessities, it is but for the tryall of their faith, love, patience, and diligence in prayer.**

If he cast them into the fire, it is not to consume them; but to purge and refine them. If hee bring them into great dangers, it is but to make them call upon him more earnestly for help and deliverance.

He presseth us, that wee might cry: wee cry, that wee may be heard: wee are heard, that wee might be delivered. So that here is no hurt done: wee are worse scared than hurt.

Even

Even as a mother, when her child is way-ward, threatneth to throw it to the wolfe, or scareth it with some paker, or bul-begger, to make it cling more unto her, and be quiet: So the Lord oftentimes sheweth us the terrible faces of troubles and dangers, to make us cleave and cling faster unto him; and also to teach us to esteem better of his gifts when wee enjoy them, and to bee more thankfull for them; as health, wealth, peace, liberty, safety, &c. So then still wee see, here is nothing meant on Gods part but good: as it is written: All things worke together for good to them that love God. For, even the afflictions of Gods childzen are so sanctified unto them by the Spirit, that thereby they are made partakers of the holynesse of God. Thereby they enjoy the quiet fruit of righteousness. Thereby they attaine unto a greater measure of joy in the Holy Ghost. Therby the world is crucified to them, and they to the world. Thereby they are made conformable to the death of Christ. Therby they are kept from the condemnation of the world. Thereby they learn experience, patience, hope, &c. So that all things considered, Gods childzen are no losers by their afflictions, but gainers. It is better for them to have them, than to be without them:

¶ 3

they

Rom. 8.

Heb. 12. 10.
Heb. 12. 14.

1 Thes. 1. 6.

Gal. 6. 14.
Phil. 3. 19.

1 Cor. 11. 32

Rom. 5. 3, 4

they are very good for them. For when Gods children are chastised, it is as it should be. For to them the crosse is mercy, and losse is gaine. Afflictions are their schooling, and their Adversity their best Unibersty.

Psal. 118.

It is good for me (saith the holy man of God) that I have been afflicted, that I might learne thy statutes. By his afflictions therefore hee learned much, and became a good scholar in Gods booke, and well seene in his Statutes and Lawes. He grew to great wisdom and judgement by his chastisements. All things turned about, in Gods mercifull providence, to his everlasting comfort. For I say again and again, That all things tend to the good of Gods chosen people. And therefore that estate which God will have his children to bee in, is alwaies best for them: because he who can best discern what is best, seeth it to be best for them: whether it bee sicknesse or health; poverty or plenty, prison or liberty; prosperity or adversity. For sometimes sicknesse is better for us than health, and poverty than plenty. Are therefore the children of God sick? It is best for them. Are they poore? It is best for them. Are they in any trouble? It is best for them: because their good Father will turne it to the best. He will oftentimes cut

us short of our lusts and desires, because he seeth we will bane our selves with them. He, in fatherly care, will take the knife from us, because he seeth we will hurt our selves with it. Hee will keep us short of health, and wealth, because he knoweth we will be the worse for them. Hee will not give us too much ease and prosperity in this world: for he knoweth it will poison us. He will not allow us continuall rest, like standing ponds: for then hee knoweth wee will gather scum and filth. Hee dealeth fatherly and mercifullly with us in all things; even then seeking our greatest good, when wee thinke hee doth us most harme.

And to speake all in a word: hee bringeth us into troubles and straits, to this end especially, that hee may heare of us. For he right well knoweth our nature he is well acquainted with our disposition. He knoweth we will not come at him, but when wee stand in need of him: we care not for him, so long as all goeth well with us. But if we come into distresse, or want any thing that we faine would have, then hee is sure to heare of us: as he saith by the Prophet; In their affliction they will seeke me early.

And another Prophet saith, Lord, in trouble have they visited thee: They

Hos. 5. 15.

Isa. 26. 16

powred out a prayer when thy chastisement was upon them. **So then now, I hope, you do plainly see the cause, why the Lord bringeth his children into so many troubles & necessities.**

Phil. I doe see it indeed, and am very well satisfied in it. But yet let me aske you one thing further: Are Gods children alwaies sure to be delivered out of their troubles?

Theol. **Yes verily: and (out of doubt) so farre forth as God seeth good for them. For it is written, Great are the troubles of the righteous, but the Lord delivereth him out of them all. St. Peter saith, The Lord knoweth how to deliver the godly out of temptation. As if he should say, He is beaten to it, and well seene and experienced in it, so as he can doe it easily, and without any trouble at all. It is said of Joseph being in prison, that when his appointed time was come, and the counsell of the Lord had tryed him, the King sent and loosed him, the ruler of the people delivered him. And againe the Scripture saith, The righteous cry, and the Lord heareth them, and delivereth them out of all their troubles. The Angell of the Lord tarrieth round about them that feare him, and delivereth them. And in another place, the Lord himselfe saith, concerning the righteous man, Because he hath loved mee,**

Psal. 34. 19.

2 Pet. 1. 9.

Psal. 105.
29. 30.

Psal. 34.

Psal. 91. 17.

mee,

mee, therefore I will deliver him. I will exalt him, because he hath knowne my name. He shall call upon me in trouble, and I will hear him. I will be with him in trouble: I will deliver him, and glorifie him. **So also saith** Eliphaz the Temanite, He shall deliver thee in six troubles, and in the seventh the evill shall not touch thee. Come my people, **saith the Lord**, enter thou into my Chambers, and shut the doores after thee: hide thy selfe for a very little while, untill the indignation passe over. **And the Prophet saith**, Upon mount Sion shall be deliverance, and it shall be holy: and the house of Jacob shall possesse their hereditarie possessions. Almost innumerable places of the Scriptures might be alledged to this purpose; but these may suffice. Therefore let us know for a certaintie, that so sure as trouble and affliction are to the childzen of God: so sure also is deliverance out of the same. As wee may write of the one, & make reckoning of it, as sure as the coat on our backe: so may we also in Gods good time, write of the other, and make full account of it, as sure as the Lord is true. Abraham was in trouble, but delibered. Job in trouble, but delibered. David in great trouble, but delibered. The three childzen in the furnace, but delibered. Daniel in the

Job 5.

I sa. 26. 20.

Obad. 17.

Lyons den, but delibered. Jonas in the whales belly, but delibered. Paul in innumerable troubles, but yet delibered out of all.

Phil. All this being true that you say, it followeth, that Gods children are chastised only for their good, and evermore sure of deliverance in his appointed time. Which thing being so, mee thinks there is no cause at all why they should be over-heavie, or too much cast downe in their afflictions.

Heb. 13.

Theol. Assuredly there is no cause at all, but rather cause why they should rejoyce, clap their hands, and sing, Care away. For can a father forsake his children? a King his subjects? a Master his servant? or a Shepheard his sheep? Doth not Jehovah say, I will not leave thee nor forsake thee? Doth not our heavenly Father know wee have need of these things? Hath not God given us his word, that we shall not want outward things? Hath he not said, they shall be cast upon us? why then should wee bee dismayed? why should we hang downe our heads? why doe wee not plucke up good hearts, and be of good cheare? God is our dear Father: hee is our best friend: hee is our daily Benefactor: he keepeth us at his owne cost and charges: he grudgeth us nothing: he thinketh nothing too much for us: hee

hee loveth us most dearly: he is most
charite and tender over us: hee can-
not endure the winde, should blow
upon us: hee will have us want no-
thing that is good for us. If we will
eat gold, we shall have it. He hath gi-
ven us his faithfull promise, that as
long as we live, we shall never want.
Let us therefore rejoyce & bee merry.
For heaven is ours, earth is ours,
God is ours, Christ is ours, All is
ours. As the Apostle saith, All is
yours, and you are Christs, and Christ
is Gods. The world clap their hands;
and crow long before it bee day, say-
ing, All is theirs: but the children of
God may say, and say truly, All is
ours. For they have a true title and
proper interest, through Christ, in all
the creatures. Many are their pri-
viledges, great are their prerogatives.
They are free of heaven and free of
earth. They are the only free Deni-
zens of the world: Christ hath pur-
chased them their freedome: Christ
hath made them free, and therefore
they are free indeed. They are free
from sinne, free from hell, free from
damnation. They are at peace with
God, Men and Angels. They are at
peace with themselves. They are at
peace with all Creatures. They are
young Princes, Angels fellows, de-
scended of the highest house, of the
blond

1 Cor. 3. 21.

Gen. 32.

Jonah 2.

1 King. 17.

Jof. 10.

Exod. 14.

Dan. 5. & 6.

1 John 3. 21.

blond royall of Heaben, States of Paradise, and helres apparent to the immortall Crowne. Therefore God hath commanded his Angels to guard them, being such young Princes as they are: yea, hee hath giben a very strait charge to all his Creatures, to looke to them, to see to them, that they want nothing, that they take no hurt: so jealous, so chary, so tender is he of them. The Angels must comfort Jacob. The Whale must rescue Jonas. The Raven must feed Elias. The sun and moone must stay for Joshua. The Sea must divide it selfe, that Moses and his people may passe thozow. The fire must not burne the three Children. The Lyons may not devoure Daniel. All the creatures must change their nature, rather than Gods children should not be holpen and delivered. Oh therefore how great is the happinesse of Gods chosen! who can expresse it? who can utter it? They know not their owne happinesse: it is hid from them. Afflictions do cloud it: troubles do over-shadow it: crosses doe dim it: and there is an interposition of the earth betwixt their sight and it. But this is most certain and sure, that the best is behind with the children of God: all the sweet is to come. Their happinesse doth not appzare in this world. Their life is hid.

hid with Christ in God. When Christ shall appeare, then shall they also appeare with him in glory. It doth not yet appeare what they shall bee, but when he commeth, they shall be made like unto him. **Their names are already taken, and entred into the booke of life: and one day they shall bee crowned. One day it shall bee said unto them, Come ye blessed, &c. One day they shall enjoy his presence,** where is fulnes of joy, and at whose right hand there is pleasure for evermore. **Therefore let all Gods secret ones rejoyce, sing, and be merry. For howsoever in this world they be contemned, troden under the foot, made no bodies, and walk as shadows; being counted as the very rags of the earth, and the abjects of the world: yet the time will come, when their happinesse and felicitie shall be such as never entred into the heart of man; it is endlesse, unspeakable, and unconceivable.**

Col. 3. 3, 4.

Psal. 16.

Phil. I do now plainly see, that there is no cause why Gods people should bee too heaue and dumpish in their afflictions. I see that though they be not free from all afflictions, yet are they free from all hurtfull afflictions. For no rod, no crosse, no chastisement is hurtfull unto them, but all, in the conclusion, commeth to a blessed issue.

Theol. **You have uttered a great, and**

1 Sam. 3. 18

2 Sam. 15. 16

Psal. 29.

Deut. 28.

and a most certaine truth. For there is no affliction or tryall, which God imposeth upon his children, but if they endure it quietly, trust in his mercy firmly, and tarry his good pleasure obediently, it hath a blessed and a comfortable end. Therefore the people of God may well bee merry in the midst of their sorrows. They may with patience and comfort submit themselves to their fathers corrections, taking them patiently, and even kissing his holy rod, and saying in themselves, With my father will I have it so, I am content; seeing it is his minde, I am willing withall. As old Elie said, It is the Lord, let him doe what he will. And as David in like submission, said in a certaine case, Behold here am I: let him doe to mee as it seemeth good in his owne eyes. And againe he saith, I was dumbe, and opened not my mouth: because thou Lord hadst done it. Behold here then the patience of Gods Saints, and their humble submission unto his most holy will. They know all shall end well, and that maketh them glad to thinke of it. I conclude then, that the children of God are happy, in what state soever they are: happy in trouble, happy out of trouble; happy in poverty, happy in plenty; blessed in sickness, blessed in health; blessed at home likewise, and abroad, and

and every way blessed. But on the contrary, the wicked are cursed, in what state soever they are: cursed in sickness, cursed in health; cursed in plenty, cursed in poverty; cursed in prosperity, cursed in adversity; cursed in honour, cursed in dishonour. For all things work together for their destruction. Nothing doth them any good. They are not any thing the better, either for Gods mercies or judgments. All weathers are alike unto them. They are alwayes the same, in prosperity and adversity: they are no changelings. And, as we say, A good yeere doth not mend them, nor an ill yeere paine them.

Phil. You have long insisted upon this point. Now proceed to the fourth signe of a mans damnation, which is the contempt of the Gospel: and lay open both the greatnesse of the sinne, and the danger of it.

Theol. This sinne is of another nature than the former. It is a sinne against the first Table. It toucheth the person of God himselfe. For to contemne the Gospel, it is to contemne God himselfe, whose Gospel it is. If to contemne the Ministers of the Gospel, bee to contemne God & Christ (as our Lord Iesus avoucheth) how much more then, to contemne the Gospel it selfe? Therefore it is dangerous

Luk. 10. 16.

gerous meddling with this sinne. It is to meddle with edged tooles, to meddle with Princes matters, to touch the Ark, to come neere the holy mountaine, which all were things full of great perill and danger. Yea, it is to spill the Sacrament. It is Noli me tangere. It is to raile at a King. It is to spet God in the face. It is high treason against the King of glory. Therefore this sin, of all other, can neuer be endured, and may at no hand be borne withall. For can a mortall King endure the contempt of his lawes? Can he put up the contempt of his own person? Can he abide any to spet at his Scepter, or to throw a stone at it? No surely, hee will not. Therefore the holy Ghost saith, Hee that despiseth Moses lawes, dieth without mercy, under two or three witnesses. Of how much sorer punishment suppose yee shall he be worthy, which treadeth under foot the Sonne of God, and counteth the bloud of the testament as an unholy thing (**wherewith he was sanctified**), and doth despite the Spirit of Grace? And againe, If they were punished which obeyed not the word spoken by Angels; how shall we escape, if wee neglect so great salvation? If they escaped not, which refused him that spake on earth, how shall we escape if we turne away from him that speaketh.

Heb. 10. 28.

Heb. 2. 5.

Heb. 12.

speakeſt from heaven? **Therefore our Saviour Chriſt ſaith, That it ſhall be eaſier for Sodom in the day of judgment,**

Luk 10.12.

than for the contemners of the Goſpel. Moreover hee ſaith, The Queen of the South ſhall riſe up in judgement a-

Mat. 12.

gainſt all froward deſpiſers of his word. For ſhe came from the uttermoſt parts of the earth, to heare the wiſedome of Solomon; & behold a greater than Solo-

mon is here. For Chriſt is greater than Solomon; his doctrine and wiſedome far more excellent. And therefore their ſinne is the greater which contemne

it. They ſhall never be able to answer it. For the Spirit ſaith, Hee that de-

Pro. 13. 13.

ſpiſeth the word ſhall be deſtroyed. St. Peter alſo telleth us, that the old

1 Pet. 3. 9.

world, and men of the firſt age, are now in hell-fire, becauſe they both de-

ſpiſed, and were diſobedient to the doctrine of Chriſt, which (though not

1 Pet. 3. 20.

perſonally, yet in his divine Spirit) he ſpoke by Noah. So then we ſee cleer-

ly, God will never take it at our hands, that his glorious Goſpel

ſhould be ſo univerſally and openly contemned as it is.

Phil. You have ſpoken moſt truly, and alſo ſhewed it out of the Scriptures, that the contempt of the Goſpel is a moſt hainous ſin: yet for all that, it is moſt lamentable to conſider, how little men eſteeme it, and how light they make of

it.

Prov. 3.

it. Many regard it no more then an egge-shell, they thinke it not worth a galley halfe-penny: they will not goe to the doore to heare it; they take it to bee a breath from us, and a sound to them, and so the matter is ended. They esteeme it but as a noise, or empty sound in the aire; or as a voyce a farre off, which a man understandeth not: they never felt the power of it in their hearts. Therefore they preferre their sheep, their farmes, their oxen, their profits, their pleasures, yea every thing before it; they know it not to bee any such precious jewell, as it is. Although our Lord Jesus himselte compare it to a hid treasure, and a most precious pearle, yet these filthy swine of the world tread it under feet: for they know not the price of it. Though Solomon the wise saith, All the merchandise of gold and silver, pearle and precious stones, are not to bee compared to it: yet these beasts, these dogs and hogs of the world, contemne it: They esteeme a cow more than Christs most glorious Gospel: They are like Esops cocke, which made more account of a barley corne, than all the precious stones in the world: they are like little children, that esteeme their rattle more than a bag of gold; they are like the Gadarens, which esteemed their hogs more than Christ and his Gospel: they make

make nothing of it : they thinke it not worth the while. Many of them sit idle in the streets, even upon the Sabbaths; while the Gospel is preached in their Churches, many are at cards and tables in the Alehouses. Many on the Sabbaths sleep upon their beds all the Sermon while in the afternoone. Many will hear a Sermon in the forenoone, and they take that to be as much as God can require at their hands, and that hee is somewhat beholden to them for it; but as for the afternoone, they will heare none: then they will to bowles or tables. These men serve God in the forenoone, and the divell in the afternoon. Some run after whores and harlots on the Sabbaths, some run to dancing and Bear-baitings, some sit upon their stalls, some sit in their shops, some by the fire side, some sit idle in the streets, some go to the stoole-ball, and others looke on. O miserable wretches! O cursed caitiffes! O monstrous hell-hounds, which so grossly and openly contemne the Gospel of Christ! What will become of them in the end? Assuredly their damnation sleepeth not. A thousand deaths wait for them; they lye open on all sides to the wrath of God. And we may wonder at his marvellous patience, that he doth not throw down balls of wilde-fire from heaven, to consume and burne up both them, their shops and houses,
and

and even make them spectacles of his vengeance, for so notorious contempt of such sacred, holy, and high things.

Theol. You have spoken very truly, zealously, and religiously; and I doe greatly commend you for it. And I must needs affirme the same things, for they cannot bee denyed. And for mine owne part, I think the Gospel was neber so openly contemned in any age (of a people liuing under the profession of it, and under a godly and Christian Prince) as it is in this age. For howsoever some make a shew of religion, yet they have denied the power thereof. They turne the grace of God into wantonnesse, as St. Jude saith. They make the Gospel a cloak for their Uns. They receiue it, and embrace it, as it will best stand with their profits and pleasures, their lusts and likings, their credits and policies, and not a jot further. They will practice it at their leasure. These men professe they know God; but by their works they deny him, and are abominable, disobedient, and to every good worke reprobate. **This age is full of such carnall Protestants.**

Phil. This age indeed aboundeth with many hollow-hearted hypocrites, dissemblers, and time-servers; which howsoever they make a face and bear a countenance as though they loved the Gospel,

Jude 4.

Tit. 1. 16.

pel, yet their heart is not with it. Their heart is with Atheism, their heart is with Popery; they have a Pope in their belly: they be Church-papists. Howsoever now and then they come to the Church, and heare a Sermon, and shew a good countenance to the Preacher, yet their heart goeth after covetousnes. The Lord complaineth of this by the Prophet, saying; This people will sit before thee, and heare thy words: but they will not doe them. For with their mouthes they make jests: and their heart goes after covetousnes. God complaineth of this also by the Prophet Jeremy, saying; Will you steal, murder, and commit adultery, and swear falsely, and stand before me in this house whereupon my name is called, and say, wee are delivered, though we have done all these abominations? Is this house become a den of theeves, whereupon my name is called? Where we see how the Lord doth chide his people, and sharply reprove them for abusing of his temple, worship and sacrifices, making them a cloak for their sinnes: and making his house a den of theeves, which should be an assembly of Saints. Now all this is a lively description of our time, wherein many use the exercises of the word, prayer, and sacraments, not to kill and mortifie sin, but to nourish and shelter their sins. For they blindly imagine, that
if

Ezek. 33. 32.

Jer. 7. 9.

if they come to the Church and pray, and hear the Sermon, they are discharged of their sins, though they leave them not. They imagine they have given God his full due; and that therefore they may be the more bold to sin afterward. These kind of hypocrites are like rogues, which use medicines, not to cure sores, but to make sores. These are like the Papists, which thinke if they hear Masse in the morning, they may doe what they list all the day after.

Theol. I see now you have very well profited in the knowledge of God and true Religion. You have spoken soundly, and like a man of knowledge in Gods matters. For the common sort of people thinke indeed, that all religion consisteth in the outward service of God, though their hearts be farre from him. To whom God may justly say, This people draweth neere me with their lips, but their hearts are farre from me. Of whom also God may justly take up all his just complaints of his people Israel and Judah, which are so frequent in all the Prophets: to wit, That hee did abhorre their sacrifices, loath their oblations, detest their incense, despise their new Moones, disdain their rams, lambs, and goats; accounting them all but as mans blood, dogs blood, swines blood; and all because their

Mat. 23. 8.

Eccl. 66. 3.

their hands were full of blood; because they executed not justice and judgement in the gate; because they were not obedient to his will; because their hearts were not swift him; because they used, or rather abused, all these things as shelters for their sinnes.

Phil. The great contempt of the Ministers of the Gospel in this age, doth strongly argue the contempt of the Gospel it selfe. For a man cannot love the Gospel, and hate the faithfull Ministers thereof. But wee see by lamentable experience that the most grave, godly, and learned Ministers, are had in derision of very base and vile persons. And, as Job saith, They whose fathers I have refused to set with the dogs of my flockes, they were the children of fooles, and the children of villaines, which were more vile than the earth. For now every rascal dares scoffe and scorne at the most grave and ancient Fathers and Pastors of the Church, dares flout them as they walke in the streets, and as they ride by the high wayes. And though the holy Ghost giveth them glorious and lustie titles (as the Stewards of Gods owne house, disposers of his secrets, disbursers of his treasure, keepers of the broad seal, keepers of the keys of heaven, Gods Secretaries, Gods Ambassadors, Angels; yea the very glory of Christ: and all this,

*Tit. 1.7.
1 Cor. 4.1
Mat 16. 19.
2 Cor 5.20.
Rev. 3. 7. 24.
2 Cor. 8.2.*

this, to expresse the excellency of their calling) yet these vile varlets, and venomous vermine of the earth, dare call them proud Prelates, pild Parsons, peering Priests. O monstrous and intolerable impiety! Now it is come to passe, that this most sacred function (which is glorious in the sight of God and his Angels, and in it self most honourable) is had in greatest contempt of all callings. For now the earth is full of ranting Atheists, and mock-Gods, which scoff at the Gospel, & blear out their tongues at all religion. These kinde of fellows never dissemble for the matter, they make no shew at all, they are no hypocrites, they hide not their sins, but declare them openly like Sodom. They care not if they never come to the Church; they are too full of it. They live like brute beasts. They thinke the Scriptures are but fables. They raile at the Ministers & Preachers. They make flat opposition against them, and are notorious mockers and past-graces.

Theol. *Of such the Apostle S. Peter foretold, that in the last dayes should come mockers, and such as would live after their owne lusts, &c.* **Of such godly Writer saith,** *Verbum Dei securè contemnitur, promissiones inanè esse creduntur, minæ pro fabulis habentur.* **That is,** The word of God is carelesly contemned; his promises are counted

ed vaine, and his threatnings fables.

Of such the Poet saith,

*Heu! vivunt homines tanquam mors
nulla sequatur,*

*Aut velut infernus fabula vana
foret.*

Alas! men live as they should
never die,

Or as though speech of hell were a
starke lie.

Now is also the time, wherein the
world swarmeth with Papists and
Atheists: and most men live as if
there were no God. For now religi-
on is hated, true godlinesse despised,
zeale abhorred, sincerity scoffed at, up-
rightnesse loathed, Preachers con-
temned, Professors disdained, and al-
most all good men had in derision. For
now wee may justly complaine with
the Prophet, Judgement is turned
backward, and justice standeth a farre
off. Truth is false in the streets, and e-
quity cannot enter. Yea, truth faileth,
and he that refraineth from evill, ma-
keth himself a prey. **The Prophet** Mi-
cah bewaileth the times, saying, The
good man is perished out of the earth,
and there is none righteous among
men. They all lye in waite for blood:
every man hunteth his neighbour with
a net. **The Prophet** Jeremy complain-
eth of the same evil in his time; name-
ly, that the people were come to bee

Isa. 59. 14.

Mich. 7. 2.

Jer. 8. 12.

past shame in sinning; Were they ashamed (saith he) when they had committed abomination? Nay, they were not ashamed, neither could they have any shame. **This is a libely picture, and a very counterpane of our time: for now wee have put on a brow of brasse: wee are become impudent in sinne. We cannot blush. We cannot be ashamed. We are almost past shame and past grace. O Lord, what will this geere grow to in the end!**

Rhil. We may justly feare some great judgement of God to be neere unto us: yea, even to hang over our heads. For the Lord will never leave the contempt of his Gospel and his Ministry unpunished.

Theol. You have spoken a truth. And we have heard befoze how the old world was plagued for it. And we read how grievously the Jewes were afflicted by the Romans for this sinne: as our Lord Jesus did plainly foretell. We read also, that after the Lord had preached the Gospel himselve, and spread it abroad by his Apostles, conquering the world thereby (which thing was signified by the white horse, his rider, his bow, and his crowne) and yet shortly after, saw that the same began to be contemned in the world, and made light of; then hee did in most fearfull manner plague.

Rev. 6. 2.

plague the earth with warres, blood=sheddings, tumults, dearth, famine, and pestilence: which are all signified by the red horse, the black horse, and the pale horse, which did appeare at the opening of the second, third, and fourth seale. So likewise undoubtedly, God will severely punish all injuries, wrongs and contempts done to his faithfull Embassadors; as appeareth Revel. 11. 5. Where it is set down, That if any would hurt the two witnesses with their two olives, and two candlesticks, (whereby is signified the faithfull Preachers of the Gospel, with all their spirituall treasures and heavenly light) fire should proceed out of their mouthes, and devour their adversaries; that is, The fire of Gods wrath should consume all that had oppressed them, either by mocks, flouts, railings, slanders, imprisonment, or any other kinde of indignity. Of this we have a plaine example or two in the Scripture. First, we read how fire came down from heaven, and consumed the contemptuous Captaine and his fifty, at the threatening and calling for of Eliah. Secondly, how two Bears came out of the Forrest, and tare in peeces two and forty yokkers which mocked Elisha, the Prophet of God, calling him bald-head, bald-head. So then by these examples it is

1 King. 1. 10

2 King. 2. 23

manifest, that howsoever the Lord may winke at these things for a time, and make as though he saw them not, yet the time will come, when hee will raine fire and brimstone upon all the scoffers of his faithfull ministers, and contemners of his Gospel. All this is plainly declared in the first chapter of the Proverbs of Solomon: where is shewed how the wisdome of God, even Jesus Christ the highest wisdome, doth cry aloud all abroad in the world, and manifest himselfe in the open streets; but yet is contemned of wicked worldlings, & scoffing foales. Therefore saith Christ, Because I have called, and ye refused, I have stretched out my hand, but none would regard: yee have hated knowledge, and despised all my counsell; therefore I will laugh at your destruction; and mocke when your feare commeth upon you, like a sudden desolation; and your destruction like a whirle-winde. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not finde me. Here then we see his terrible wrath and vengeance, thzeatned from heaven, against all profane contemners of Christ and his everlasting Gospel, or any of the faithfull publishers and proclaimers thereof. Behold therefore, ye despisers, and wonder: consider well what will become of

Prov. I. 24.

of you in the end. Doe not think that the most just God will alwaies put it up at your hands, that ye should so manifestly contemne both his word and the most zealous Preachers and Professors thereof. No, no: assure your selves, he will be even with you at last, he will smite you both siding and overthwart: hee will dogge you, & pursue you with his judgements, and never leaue following the chase with you, till he hath destroyed you, and consumed you from off the face of the earth. For remember, I pray you, what he saith in Deuteronomie; If I whet my glittering sword, and mine hand take hold of judgement, I will execute vengeance on mine enemies, and I will reward them that hate mee: I will make mine arrowes drunke with bloud, and my sword shall eat the flesh of mine adversaries.

Dent. 32.
41, 42.

Phil. Truly, Sir, we may justly fear, that for our great contempt of the Gospel, and generall coldnesse, both in the profession and practice thereof, God will take it from us, and give it to a people that will bring forth the fruit thereof.

Theol. Wee may well feare indeed, lest for our sinnes, especially our loathing of the heavenly Manna, the Lord remove our candlestick, take away our silver trumpets, let us no

Amos 8.

more heare the sweet bells of Aaron, cause all vision to fassle, and our Sabbathes to cease, and bring upon us that most grieuous and sore famine of not hearing the word of the Lord, spoken of by Amos the Prophet. Then shall our Halcion dayes and golden years, bee turned into weeping, mourning and lamentation. God for his infinite mercy sake turne it away from us.

Phil. Amen, Amen: and let us all pray earnestly night and day, that those fearfull judgements may, according to Gods infinite mercy, bee held backe, which our sinnes doe continually cry for: and that his most glorious Gospel may be continued to us and our posterity, even yet with greater successe.

Asun. No doubt it is a very great sin to despise the word of God: and I think there is none so bad that will doe it. For we ought to love Gods word: God forbid else. He that loveth not Gods word, it is pittie he liveth.

Theol. These are but words of course: It is an easie matter to speak good words: and very many will say as you say. But both you and they in your practice, doe plainly shew that you make no reckoning of it: you esteeme it no more than a dish-clout. I thinke, if the matter were well tryed, you have scant a Bible in your house. But though you have one, it is

is manifest that you seldome read therein, with any care or conscience, and as seldome hear the word preached. How else could you be so ignorant as you are?

Asun. I grant that I and some others are somewhat negligent in the hearing and reading of the word of God; but you cannot say therefore wee doe contemne it.

Theol. Yes verily. Your continuall negligence & carelesnesse doth argue a plaine contempt. Sure it is, you have no appetite nor stomach to the holy word of God. You had rather doe any thing, than either read or meditate in it: it is irksome unto you: you read not two chapters in a week. All holy exercises of religion are most bitter and tedious unto you: they are as vinegar to your teeth, and smoke to your eyes. The immoderate love of this world, and of vanity, hath took away your appetite from all heavenly things. And whereas you shift it off with negligence, as though that would excuse you; the Apostle hits you home, when he saith, How shall wee escape if wee neglect so great salvation? Marke, that he saith, If wee neglect.

Heb. 2. 3.

Antil. Belike you thinke men have nothing else to doe, but read the Scriptures, and hear Sermons.

Theol. I doe not say so: I doe not say

say you should doe nothing else. For God doth allow you, with a good conscience, and in his feare, to follow the woorkes of your calling as hath been said before. But this I condemne in you and many others, that you will give no time to private prayers, reading and meditation in Gods word, neither morning nor evening; neither before your business, nor after. And although you have often vacant time enough, yet you will rather bestow it in vanity, and idle prattling, and gossiping, than in any good exercise of Religion, which doth plainly shew, that you neither delight in holy things, neither is there any true feare of God before your eyes.

Antil. I tell you plainly, we must tend our businesse, we may goe beg else; we cannot live by the Scriptures. If wee follow Sermons, wee shall never thrive. What? do you think every man is bound to read the Scriptures? Have wee not our five wits? Doe wee not know what we have to do? you would make fooles of us belike. But we are neither drunke nor mad.

Theol. That every man (of what condition soever) is bound in conscience to heare and read the word of God, hath been shewed, and proved in the beginning of our conference: but as for your five wits, they will not serve.

serbe your turne in these matters, though you had fifteen wits. For all the wit, reason, and understanding of naturall men, in Gods matters, is but blindness and meere foolishnesse. The Apostle saith, That the wisdom of the most wise in this world, is not only foolishnesse with God, but indeed very enmity against God. And againe hee saith, That the naturall man (with all his five wits) understandeth not the things of the Spirit of God, because they are spiritually discerned. Most prudently to this point speaketh Elihu, saying, There is a spirit in man, but the inspiration of the Almighty giveth understanding.

1 Cor. 3. 19
Rom. 8. 7.

1 Cor. 2. 14.

Job 32. 2.

Antil. I understand not these Scriptures which you doe alledge: they doe not sinke into my head.

Theol. I thinke so indeed: for the holy Ghost saith, Wisdom is too high for a foole.

Prov. 24. 7.

Antil. What? doe you call me foole? I am no more foole than your selfe.

Theol. I call you not foole: but I tell you what the Scripture saith; which calleth all men (though otherwise never so wise, politick and learned) very fooles, till they bee truly enlightned and inwardly sanctified by the Spirit of God: as appeareth, Tit. 3. 3. Where the Apostle affirmeth that both Titus and himselfe, befoze they received the

G s Illumi-

illuminating Spirit of Gods grace, were very fooles, without wit, and without all sense in Gods matters.

Phil. I pray you good Mr. Theologus, let him alone; for hee will never have done cavilling. I see he is a notable caviller. Let us therefore proceed to speak of the fift signe of condemnation, which is swearing.

Theol. It may well indeed be called a signe of condemnation. For I think it more than a signe; it is indeed an evident demonstration of a Reprobate. For I never knew any man truly fearing God in his heart, that was an usuall and a common swearer.

Phil. I am flat of your minde for that. For it cannot bee, that the true feare of God and ordinary swearing should dwell together in one man; sith swearing is a thing forbidden by flat statute: And God addeth a sore threat to his Law, That he will not hold him guiltlesse that takes his name in vaine; but will most sharpeely and severely punish that man.

Theol. You say true. And God saith moreover, that if we dee not fear and dread his glorious and fearfull Name JEHOVAH, he will make our plagues wonderfull. He saith also by his Prophet Malachie, that hee will bee as a swift witnesse against swearers. The Prophet Zachary saith, That the fly-

Deut. 28. 53.

Mat. 5. 3.

Zach. 5. 24.

ing.

ing booke of Gods curse and vengeance shall enter into the house of the swearer, and he shall be cut off.

Wherefore let all swearers take heed, and looke to themselves in time: for we see there is a rod in pisse laid up in store for them.

Phil. These threatnings being so great and grievous, and that from the God of heaven himselfe, a man would thinke should cause mens hearts to quake and tremble, and make them affraid to rap out such oaths as they do, if they were not altogether hardned, past feeling, and past grace.

Theol. True indeed. But yet wee see by lamentable experience, how men are giben over both to swear and forswear. For at this day there is no sinne more common amongst us than swearing: for many therebee, which cannot speak ten words, but one shall be an oath. And numbers have got such a wicked custome of swearing, that they can by no meanes leabe it, no more than a Black-mooze can charge his skinne, or a Leopard his spots: For it is made naturall unto them thzough custome, and they have got the habit of it. I do verily think, if it were high treason to swear, yet some could not leabe swearing. And sure I am (as light as we make of it) that it is high treason against the
Crown

Crowne of heauen: yea, it is a Sinne immediatly against God, even against his owne person: and therefore hee hath forbidden it in the first Table of his Law.

Phil. Questionlesse this vice of swearing is, of all other sinnes, most rise in this Land. For you shall have little boyes and children in the streets rappe out oathes in most fearfull manner. It would make a mans heart quake to hear them. We may think, they have sucked them out of their mothers breasts: but sure wee are, they have learned them from the evill example of their parents. And now adayes we cannot almost talk with a man, but (in ordinary speech) he will bech out one oath or another.

Theol. I will tell you a strange thing, and with great grieve I speak it; I doe verily thinke there are sworn in this land an hundred thousand oathes every day in the yeare.

Phil. No doubt Sir, you are within compasse. For now almost so many men, so many oathes; excepting some few in comparison. Nay, I know divers, of mine owne experience, which if they may be kept in talke, will sweare every day in the yeare an hundred oathes for their parts.

Theol. What a lamentable thing is it! wee may well take up the old complaint of the Prophet Jeremy, who saith,

saith, that in his time, The land did mourne, because of oathes. And wee may well wonder, that the Land sinketh not because of oathes. For if God were not a God of infinite patience, how could he endure his most sacred and glorious Name to bee so many thousand times blasphemed in one day, and that by such miserable wretches as we be!

Jer. 23. 20.

Phil. We may indeed admire and wonder at the patience and long suffering of God, that he spareth us so long, and giveth us so large a time of repentance. But sure it is, that the Prophet saith, That howsoever the Lord is slow to anger, yet he is great in power, and will not surely clear the wicked. Though he may winke at their monstrous oathes for a time, yet he forgetteth them never a whit, but scoreth them up, and registreth them in his book of accounts: so as they stand in record against them. And when the great day of reckoning shall come, he will set them all in order before them, and lay them to their charge.

N.h. 1. 3.

Let not the wicked swearers and blasphemers therefore think that they shall alwaies scape scot-free, because God letteth them alone a while, and deferreth their punishment. For the longer God deferreth, the more terrible will his strokes bee when they come. The

longer

Job 24.23.

Job 21.30.

Job 21.13.

longer an arrow is held in the bow, the stronger will be the shot when it cometh forth. Though God have leaden feet, and cometh slowly to execute wrath, yet hath hee an iron hand, and will strike deadly when hee cometh. Though God giveth the wicked security for a time (saith Job) yet his eyes are fixed upon all their waies. And in another place he saith, The wicked are reserved unto the day of destruction, & they shall bee brought forth unto the day of wrath. So then, the holy man Job plainly affirmeth, that the state and condition of all the rich and wealthy worldlings, is as the condition of an Oxe, that is fatted up against the day of slaughter. For he saith, They spend their dayes in wealth, and suddenly goe downe to hell. But now I pray you nominate the oathes which are so rife and common amongst us.

Theol. **There be sixe oathes which are (of all other) most rife and common in every mans mouth; and they be these:**

Six common oathes.

By my faith.

By my troth.

By our Lady.

By St. Mary.

By God.

As God shall judge me.

For you cannot lightly talke with a man, but he will flash out some one of

of these in his ordinary speech.

Asun. Doe you count it so great a matter for a man to swear by his faith, or his troth?

Theol. Yes indeed doe I. For our faith and our troth are the most precious Jewels we have. Shall wee then lay them to gage for every word we speake? It sheweth we are of small credit; nay, very bankrupts. For who but a bankrupt will lay the best jewel in his house to pledge for every small trifle?

Asun. I know a man that will never swear but by Cocke, or Py, or Mouse-foot. I hope you will not say these bee oathes. For hee is as honest a man as ever brake bread. You shall not heare an oath come out of his mouth.

Theol. I doe not thinke he is so honest a man as you make him. For it is no small sinne to sweare by creatures. The Lord saith by the Prophet Jeremy, They have forsaken mee, and sworne by them that are no Gods. Jer. 5. 7. So then to swear by Creatures, is to forsake God: and I trow you will not say, hee is an honest man which forsaketh God.

Asun. I doe not beleeve, that to swear by small things is a forsaking of God.

Theol. You, and such as you are, will beleeve no more of the word of God, than will stand with your fantast.

tasse. But whatsoeber you beleebe, or beleebe not, the Word of God standeth sure: and no jot of it shall ever be proved false. But this I will say unto you, because you thinke it so small a matter to sweare by Creatures; That the more vile and base the thing is which you swear by, the greater is the oath; because you ascribe that unto a base creature, which is only proper to God: namely, to know our hearts, and be a discernor of secret things. For whatsoeber a man sweareth by, hee calleth it as a witnesse unto his conscience, that hee speaketh the truth, and lyeth not: which thing onely belongeth unto God. And therefore in swearing by creatures, wee doe robbe God of his honour. Therefore to sweare by the crosse of the money, or by bread, or by monse foote, or the fire which they call Gods Angell, or any such like, is a robbing of God of his honour, and an ascribing of that to the creature, which is proper only to the Creator.

Asun. What say you then to them that sweare by the Masse, and by the Rood?

Theol. Their sinne is as great as the other: For it is an heinous thing to sweare by Idols, as St. Mary, our Lady, by the Masse, by the Rood, &c. The Prophet Amos saith, They that

sweare

swear by the sinne of Samaria; and that say, Thy God, O Dan, liveth: even they shall fall, and never rise up again. **To swear by the sinne of Samaria, is to swear by Idols: for Samaria was full of Idols.**

Moreover the Lord threatneth by the Prophet Zephanie, That he will cut off them that swear by the Lord, and by Malcham, or by their King. For the Idolaters called their Idoll Molech, their King.

Zeph. i. 5.

Asun. Seeing you condemne both swearing by creatures, and swearing by idols; what then must we swear by? You would have us swear by nothing be-like.

Theol. In our ordinary communication wees must not swear at all, either by one thing or another: but (as our Lord teacheth us) our communication must bee Yea, yea: Nay, nay: For whatsoever is more than these, com-meth of evill. **And S. James saith,** Before all things, my brethren, swear not: neither by heaven, nor by earth, nor by any other oath: but let your Yea be Yea, and your Nay Nay, lest you fall into con-demnation.

Mat. 5. 37.

James 5. 22

Antil. It seemeth you are an Anabap-tist. You condemne all swearing, you will have no swearing at all.

Theol. Not so, for though I con-demne swearing by creatures, swea-ring

ring by idols, and vaine swearing: yet I doe allow of swearing befoze a Magistrate, and privately also, in matters of weight and importance, for the further bolting out of the truth.

Jer. 2.

This is warranted from Gods own mouth, where he saith, Thou shalt sweare, The Lord liveth in truth, in judgement, and in righteousness. And in these cases only the name of God is to be sworn by; as it is written, Thou shalt feare the Lord thy God, and thou shalt serve him, and shalt cleave unto him, and shalt swear by his Name.

Deut. 10. 20.

Asun. May wee not swear by God in our common talke?

Theol. At no hand. For that is to take the Name of God in vaine, which you know is forbidden.

Hocer. ad Dem.

And one of the wise Heathen could say thus, When an oath is laid upon thee, undertake it for two causes: either to deliver thy selfe from some grievous crime and accusation, or else to preserve thy friends from danger. So then that Heathen man in common talke, will not allow any oath, much lesse to swear by God. Another saith, Avoid an oath though thou swear truly. So then we see vaine swearing condemned, even by Heathens.

Phocilid.

Asun. Yea, but for all that, wee must swear; men will not believe us else.

Theol. Neither yet will they believe

leeve you any whit the more for your swearing. For it doth manifestly appeare, that thousands make no conscience at all of it. They make no more conscience of it than of cracking of nuts: and therefore what wise man will beleve them, though they swear never so much? But if you would make conscience alwayes to speak the truth from your heart, without any oathes at all, you shall be better belcebed of all honest and wise men, than otherwise with a thousand oathes.

Antil. It is the custome to swear.

Theol. But a wicked and diabolish custome.

Antil. I hope, Sir, we may swear, as long as we swear truly, and swear by nothing but that which is good.

Theol. It hath beene answered before, that in vaine matters you may not swear at all.

Antil. As long as wee doe no worfe than that, I hope God will hold us excused.

Theol. God will not hold you excused, when you break his commandments, and continue so doing.

Antil. What say you then to them, that swear wounds and bloud, and such like, in a bravery, thinking that it setteth out their speech very well?

Theol. Hell gapeth for them: and they

they shall know one day what it is to blaspheme God.

Antil. What may we thinke of such as swear by Gods life, Gods soule, Gods body, Gods heart?

Theol. That their case is most woollfull and dangerous; and I quake at the naming of them. They are most horrible, monstrous, and outragious blasphemers: enough to make the stones in the street to cracke, and the clouds to fall upon our heads. And wee may thinke, that all the diuels in hell are in a readinesse, to carry such blasphemous villaines headlong into that lake, which burneth with fire and brimstone for ever.

Antil. Do you find in Scriptures, that God will so severely punish swearers?

Theol. Yes verily. For besides that which hath been spoken before, wee have diuers other examples: First of Senacherib, the King of Ashur, who for his outragious blasphemies against the God of Heauen, was in most fearfull and tragicall manner slaine by his owne sons, Adramelech and Sharezer, and that in the temple, when he was worshipping his Idoll god Nisroch. And yet behold a more fearfull example of Gods wrath against blasphemers.

We read, that an hundred thousand of the Bramites were slaine by the Israelites

Israelites in one day for blaspheming God, 1 King. 20. 29. and seven and twenty thousand being left, and lying into the city of Aphek for revenge, were all slaine by the fall of an huge great wall. What shall I here praie how the seven sonnes of Saul the King of Israel were hanged up befoze the Lord in mount Gibeah, for the breach of the oath made to the Gibeonites long befoze? In these examples we may plainly see, that the just God, even in this life, sometimes will revenge of blasphemers and oath-breakers. And therefore the very heathen in all ages have been very careful for the performing of oathes: as Pharaoh King of Egypt willed Joseph to goe up into the land of Canaan to burie his Father, according to his oath made to his Father.

1 Sam. 21.

Phil. Me thinketh these so terrible & fearfull examples of Gods vengeance against swearers and blasphemers, should strike some terror into the heatts of our blasphemers.

Theol. One should think so indeed, if any thing could doe it. But, alas, they are so hardned in it, and in all other sinne, that nothing can move them: except peradventure there were a Law made, that every swearer and blasphemer should hold his hand a quarter of an houre in boyling lead.

This

This, or some such like severe law,
might peradventure curb them a little,
& make them bite in their oathes. But
otherwise they will never feare any
thing, till they are in hell fire, when it
will be too late to repent.

Phil. What may be the cause of this
so often and great swearing? for surely
it is no inherent and inbred sin in our
nature, as some of the other sinnes be.

Theol. **Reuently. But these three**
I judge to be the causes of it :

Custom.

want of admonition.

want of punishment.

Phil. What then are the remedies of it?

Theol. **The remedies are these :**

Disuse.

Prayer.

Friendly admonition.

Some sharpe Law.

Phil. Well Sir, now wee have heard
enough of swearing: I pray you proceed
to the next signe of condemnation,
which is lying.

Theol. **Swearing and lying bee of**
very neere kindred. For he that is a
common swearer, is for the most part
a common lyer also: For hee that
maketh no conscience of swearing,
will make no conscience of lying And
as the Lord hateth the one, so also hee
hateth the other. And as he punisheth
the one, so will hee punish the other.

Therefore

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Therefore Solomon saith, Lying lips are an abomination unto the Lord. **John** saith, Without shall bee dogges, enchanters, whore-mongers, murderers, and whosoever loveth or maketh lyes. **Againe the same holy man of God** saith, The liers shall have their part & portion in the lake which burneth with fire and brimstone, which is the second death.

Phil. These Scriptures which you alledge doe manifestly declare that God abhorreth liers, and hath reserved great torments for them. Therefore the Princely Prophet David saith, that he would banish all lyers from his house. He that telleth lyes (saith he) shall not remaine in my sight. A lying tongue is one of the six things which God doth hate, and his soule abhorre. Yet for all this, wee see by lamentable experience, how many have even taught their tongues to lye (as the Prophet saith) and there is no truth in their lips. This vice is almost as common as swearing. For it is hard to finde a man that will speak the truth, the whole truth, and nothing but the truth from his heart, in simplicity & plainnesse, at all times, in all places, and amongst all persons, without all gloriing or dissembling, either for feare, flattery, men-pleasing, hiding of faults, or any sinister respect whatsoever. Where, I say, is this man to bee found?

Prov. 12. 23.

Rev. 22. 15.

Rev. 21. 8.

Psal. 101. 7.

Prov. 6.
16, 17.

Jer. 9.

found? I would faine see him, I would faine look upon such a man: it would doe my heart good to behold him: I would rejoyce to set mine eyes upon such a man.

Theol. Such a man as you speake of, is hardly to be found among the sons of men. They be blacke swans in the earth, they bee white Crows, they be rare birds. For there be very few that will speake the truth from their heart: yet some such I hope there be. But for the most part, and amongst the greater sort, lying, dissembling, and fraud, doe bear all the sway. There is no truth, no honesty, no conscience, no simplicity, no plaine dealing amongst men in these most corrupt times. Faith and truth are parted clean away. And as the Kingly Prophet saith, The faithfull are failed from among the children of men. They speak deceitfully every one with his neighbour; flattering with their lips, and speaking with a double heart. Men now adayes study the art of lying, flattering, fawning, glossing and dissembling: they have a heart and a heart. They have honey in their mouth, and gall in their heart. Their tongues are as soft as butter and oyle: but their hearts are full of bitterness, poyson and worme-word. They are full of outward courtesie

Psal. 12.

and civility, full of Court-holy-water, when there is no truth nor plainness in their inward affection. They will speak you faire, when they would cut your throat. They will shew you a good countenance, when they would eat your heart with Garlick. In outward shew they will carry themselves plausibly, when their hearts are full of venome and malice. This viperous brood doe but watch their times and opportunities, till they can get a man upon the hip; and then they will sting him, and worke their malice upon him. These fawning curs will not bark till they bite; they will lurk and lye close, till they spy their vantage, and then they will shew themselves in their kind: then they will hoist a man, and turne him over the perke, if they can. These men are like the waters, which are most deep, when they are most calme: like a dangerous rock hid under a calme sea: or as the Heathens say, like the Syrens song, which is the Sallers wrack: like the fowlers whistle, which is the birds death: like the hid bait, which is the fishes bane: like the Harpies, which have Virgins faces, and Vultures tallons; or like Hyena, which speaketh like a friend, and devourerth like a foe: or, as the Scripture saith, like Joab, the captaine of the host,

H

which

which spake kindly to Amala another Captaine, and kissed him, when presently he stabb him; or like unto the Herodians and Pharisees servants, which came to our Lord Jesus with many fawning insinuations, calling him good Master, and telling him that hee was the plaine truth, that hee taught the way of God truly, hee regarded no mans person, and many good morrows, and all this geere, when as in very deed their purpose was to entangle him in his wordes, and to entrap him, that they might catch advantage against him, and so cut his throat, and geve him pay with a hatchet. This is it which the wise man saith, A man that flattereth his neighbour spreadeth a net for his feet. And againe, As silver-drosse overlaid upon an earthen pot: so are fawning lips, and an evill heart. And in another place he saith, He that beareth hatred will counterfeit with his lips: but hee layeth up deceit in his heart. When he shall shew his voice favourably, trust him not. For there are seven abominations in his heart: He will cover hatred by deceit: but his malice shall be discovered in the congregation. In another place he pronounceth a curse upon all these hollow-hearted hypocrites, and meal-mouthed flatterers. For, saith hee, Unto him that blesteth his

Prov. 29. 5.

Prov. 26. 23.

Prov. 26. 24.

Prov. 27. 14.

his friend with a loud voice, betimes in the morning, rising up early, a curse shall be imputed.

Phil. You have very well described the conditions of the men of this age, which have faces, countenances, and tongues, but no hearts; which profess lying and dissembling; which say, hee cannot live that cannot dissemble; which have faire faces, and false hearts; which have forgotten that plaine honesty is deep policy.

Theol. **The Holy Ghost often in the Proverbs of Solomon calleth all unregenerate men fooles: or, as it is in the Hebrew, men without hearts. Because they have no heart to God, no heart to his word, no heart to his children, no heart to godlinesse, no heart to any thing that good is. They are without an honest heart, an upright heart, a plaine heart. They are all in words, nothing in deeds. They promise mountaines, and performe mole-hills. They will speak well of Religion, and practise nothing. They will give fair words to their friends, and doe just nothing for them.**

Phil. The world is full of these masked counterfeits: and lying and dissembling did never more abound.

Theol. **It is too true, that lying and dissembling are most rife, and overcommon vices amongst all sorts of**

men: but especially it doth overflow and superabound in shop-keepers & servants. For both these make a trade and occupation of it, they can doe no other but lye. It cleaveth unto them as the nasse to the doore.

Phil. I do certainly know some shop-keepers, which (to utter their bad wares, and to blind the eyes of the simple) doe trade in lying all the day long: from Sun to Sun, from the opening of the shop and windows, to the shutting of the same. And what is their life (if customers come in apace) but swearing, lying, dissembling, & deceiving? They will lye as fast as a dog will trot, as we say. It is wonder that their shops and all their wares doe not fire over their heads, for their so common, so lewd, and so abominable lying; and that against their owne knowledge, against their conscience, against God, against their neighbour, against heaven and earth, men and Angels.

Theol. True it is, we may marvell at the long suffering of God in this behalfe. But this is to be noted, that God doth not immediatly punish all notozious sinners in this life: but reserbeth thousands to the judgment of the great day. In this life he only culeth out some few, whom he smiteth for the example of others, that they might feare and tremble, and learne by o-

ther

ther mens harmes to beware.

Therefore, even in this life, we see before our eyes, some lyars, some drunkards, some whoze-mongers, some swearers, some misers of the world, some ruffians and cut-throats, stricken downe by the rebenging hand of God: But whereas God smiteth one of these in this life, he letteth an hundred escape. For if hee should punish all offenders in this life, to what purpose should the judgment to come serbe? If hee should punish none, then we should think there were no God, or that hee were shut up idle in heaven, and would do neither good nor evill, nor once meddle in the matters of the earth; as some Epicures have dreamed. Therefore to avoid both these extremities. God in his heavenly wisdom hath thought good to meet with some, even in this world.

Phil. I am of this minde, that the goods which men get by swearing, lying, and deceit, will never prosper.

Theol. You are not therein deceived. For God will blow upon all such kind of evill gotten goods, and they shall be put in a bottomelesse purse, as the Prophet saith. The holy Ghost in the book of the Proverbs hath many excellent sayings to this effect, as chap. 13. 11. The riches of vanity shall be diminished; but he which laboureth

Hag. 1. 6.

Prov. 10.

Prov. 14. 27.

with the hand, shall increase them. And againe, Hee that dealeth deceitfully, shall become poor : but the hand of the diligent maketh rich. **In another place he saith,** The deceitfull man roseth not that which he hath caught in hunting. **That is,** hee shall not long enjoy or tast the prey, which he hath gotten by fraud. For either one trouble or other will come upon him, that he shall not bee able to possesse, or take delight in the spoile. Therefore it is said, The bread of deceit is sweet to a man : but after, his mouth shall be filled with gravell. **That is,** in the end the crafty person shall meet with many troubles. For either his conscience will upbraid him and check him, or vengeance will plague him for his deceit. The feares, cares and sorrows which hee shall have, shall be as it were so many sharp stones, to set his teeth on edge, and to vex him. Wherefore in stead of meat, he shall feed on gravell : and in stead of wheat, on pebble stones. Small pleasure is taken in the end in goods ill gotten, or things unlawfully come by. For the holy Ghost hath passed sentence upon them, that they shall never prosper.

Phil. It sometimes falleth out, that they prosper for a time : but, as we say, The third heire shall never enjoy them. For God will curse them in our posterity :

rity : and our childrens children shall feelee the smart of our sinnes. Therefore the holy man Job saith ; The off-spring of the wicked shall not be satisfied with bread : for out of doubt God will blesse that onely which is got with a good conscience, in the works of our calling, and it shall remaine blessed to us, and our posterity. Therefore the Spirit saith, The just man that walketh in his up-rightnesse is blessed , and blessed shall his children be after him. But God will not blesse, but curse that which is got with an evill conscience : as swearing, lying, dissembling, deceiving, &c.

Job 27. 14.

Prov. 2. 7.

Theol. **Some ancient writers have spoken very prudently to this point.**

For one saith, *Injusta lucra breves habent voluptates, longos autem dolores.*

Jerom.

That is, Unjust gaine hath long sorrow, and short joy. **Another saith,** *Eli-*

August.

gas damnum potius quam turpe lucrum: illud enim semel tantum te dolore afficiet, hoc vero semper. **That is,** Chuse losse

rather than filthy lucre: for the one will grieve thee but once, the other for ever. **A third saith,** *Melius est honestè*

Bernard.

pauperem esse, quam turpiter divitem.

Hoc enim commiserationem, illud verò reprehensionem adfert. It is better to be

honestly poore, than wickedly rich. For the one moveth pittie, the other re-

proove. **One of the wise Heathen also saith,** Wee may not wax rich unjustly,

Easip.
Phenist.

but

but like of just things, which he calleth holy things.

Phil. Have wee not examples in the Scriptures of such as have beene punished for lying?

*Josh. 9. 23.
2 King. 5.*

Acts 5. 5.

Theol. **Yes:** for wee read how the Gibeonites for their lying and dissembling were made judges and slaves to the Israelites; Gehezi also, the servant of Elisha the Prophet, for his lying and covetousnesse together, was smitten with a most grievous leprosie. Annanias and Sapphira his wife, for their lying and dissembling, were stricken down stark dead by the immediate hand of God at the rebuke of Peter.

Job 20. 16, 24

Zophar, one of Jobs friends, speaking of these kind of men, saith, They shall suck the gall of Aspes, and the Vipers tongue shall slay them. They shall flie from the iron weapons, and a bow of steel shall strike them thorow.

Now then by all these examples we may plainly see, how greatly God abhorreth lying and dissembling.

Col. 3. 9.

Ephes. 4. 25.

Phil. Oh therefore that we could follow the counsell of the Apostle, who saith, Lye not one to another: sith you have put off the old man, with his workes. And again, Cast away lying, and speak every one the truth to his neighbour. The manner of speech which the Apostle useth is very forcible, implying thus

thus much: That wee should in a kinde of disdaine or derestation cast it away, and throw it from us, as a filthie stinking and berayed clout, hanging about a mans neck, which hee doth suddenly snatch away, and hurle into the fire; as being ashamed that ever it should be seen or knowne. Would to God therefore that wee were come to such a derestation and loathing of lying, that we would even spattle at it, and cry, Fie upon it, and all that use it! O that wee could hate it as the Divell, which is the Father of it, and as hell fire, which is the reward of it! O that we were come but so far as the Heathen man, who saith, I hate him as the gates of hell, who hath one thing in his tongue, and another in his heart!

Homer,
Iliad. 3.

Antil. Yet for all this, wee finde in the Scriptures, that even some of the godly have been taken tardy in lying, and yet have not sinned in so doing: as Abraham, Jacob, Rahab, the Midwives of Egypt: and therefore why may not we doe so too?

Theol. I told you before, that you may not make the infirmities of Gods people, rules for you to live by. And further I answer, that all these did offend in their lying. Some of them indeed, I grant, are commended for their love to the Church and charitable affections to Gods people, but

Euip.
Pheniss.

none of them simply for lying: which is a thing condemned even of the Heathen. For saith one of them; Lying doth corrupt the life of man: and every wise and godly man doth hate lying.

Antil. But may we not lye now and then for advantage?

Theol. No verily, neither is there any good vantage to be got that way. For when you have made up your accounts, all charges deducted, and all expences defraied, your clear gains will be very small. For by your full and customary lying you gaine inward griefe, and lose true joy; you gaine short pleasure, and lose perpetuall glory; you gaine hell, and lose heaven; you make the Diabell your friend, and God your enemy. Now then reckon your gaine.

Phil. I pray you let us grow towards a conclusion of this point: and shew us briefly the chiefe causes of lying.

Theol. The chiefe causes of lying are these:

Customs.

Fear.

Covetousnesse.

The Diabell.

Phil. What be the remedies.

Theol. The remedies be these:

Disuse.

Godly boldnesse.

Con:

**Contentation.
Earnest prayer.**

Phil. You have spoken enough of this vice to cause all such to abhorre it, and forsake it, as have any drop of grace, or sparke of Gods feare in them: but as for them that are filthy, let them be more filthy. Now I pray you speak your judgement of the seventh signe of condemnation: which is drunkennesse.

Theol. It is so brutish and beastly a sinne, that a man would thinke it should not need to be spoken against: but that all reasonable men should even abhorre it, & quake to thinke of it, for it is a most swinish thing: it maketh of a man a beast: it taketh away the heart of man from all goodnesse, as witnesseth the Prophet Hosea, cap. 4. 11. saying, Whoredome, wine and new wine take away the heart. For what heart, what stomack, what appetite can whozemongers and drunkards have to any thing that is good: either to hear, or read the word of God, or to pray, or to meditate in the same? Alas, they are far from it, far from God, and farre from all grace and goodnesse. Therefore the Prophet Joel saith, Awake ye drunkards: weep and howle ye drinkers of wine. Yea, the mighty God of heaven doth pronounce a woe against them, saying, Woe unto them that rise up early to follow

Joel. 3.

Est. 5. 11.

Luk 21.24.

follow drunkenness: and to them that continue untill night, till the wine do enflame them. **Our Lord Jesus giveth us a caveat to take heed of it:** Take heed, saith he, that your hearts be not overcome with surfeiting and drunkenness, and the cares of this life; and so that day come upon you unawares. **Thus you hear how both Christ himselfe, and sundry of the Prophets do thunder downe from heaven against this grosse beastlinesse, which now aboundeth and raigneth amongst the sonnes of men.**

Prov. 20. 1.

Phil. True indeed. But yet almost nothing will make men leave it, for it is a most rife and overcommon vice. We see many that thinke themselves some bodies (and, as we say, no small fooles) which yet will be overtaken with it, & thereby lose their credit and reputation with all wise men: yea, do prove themselves to be but swine, and brute beasts, as the Holy Ghost avoucheth, saying, Wine is a mocker, and strong drinke is raging. Whosoever is deceived therein is not wise.

Prov. 23. 29.

Theol. **The wise King in the same book doth most notably and fully describe unto us the inconveniences and mischiefs which do accompany drunkenness, and follow drunkards at the heeles.** To whom (he saith) is woe to whom is alas? to whom is strife? to whom

whom

whom is babbling ? to whom are wounds without cause ? to whom is the rednesse of the eyes ? Even to them that tarry long at the wine : to them that goe and seeke out mixt wine.

In the same chapter he saith, Bee not of the number of them, which are bibbers of wine, or of them which glut themselves with flesh : for the drinker and the feaster shall become poore : and the sleeper shall be cloathed with rags. **Moreover, he saith,** Their eyes shall behold strange women ; **and that** they shall be like him that lyeth in the midst of the Sea, and sleepeth in the top of the mast.

In all these speeches the holy Ghost doth, in most lively manner, describe unto us the properties of drunkards: even their staggering, their reeling, their snorting, their senselesse sensuality. Behold then what be the cursed fruits & events of drunkenness. Even these which follow ; woe, alas, grief, misery, beggery, poverty, shame, lusts, strife, babbling, brawling, fighting, quarrelling, surfeiting, sicknesses, diseases, swinish sleeping, security, and sensuality. So then I conclude, that drunkenness is a vice more befitting an hog, than any reasonable man. And as one saith, It is the Metropolitane City of all the province of vices.

well therefore saith the Heathen writer, When the wine is in, a man is

Prov. 23. 31.

Prov. 23. 33.

Demost.
Olinth.

as

as a rüning coach without a coachman.

Phil. Let us hear what executions have been done upon drunkards in former ages, that now men may learne to take heed by their examples.

1 Sam. 13. 19

1 King. 20. 30

1 King. 16. 10

Gen. 19. 37.

Theol. Ammon, one of Davids ungracious childezen, being drunk, was slaine by his brother Absalon. Benhadad, King of Syria, being drunk, was discomfited by Ahab, King of Israel. Elah, King of Israel, being drunke, was slaine by Zymri his servant, and captaine of his Chariots: who also succeeded him in the Kingdome. Lot, being drunke, committed incest with his owne daughters; and therefore was punisht in his posterity. Thus wee see what executions have beene done, even upon Kings, for this kind of sin. Therefore let men learne once at last to shun vice, and embrace vertue; and, as the Apostle saith, to make an end of their salvation in fear and trembling. For, all our whifes and starting-holes will serbe us to no purpose in the end: but when wee have fished hither and thither never so much, yet at the last wee must be faine to be shut up in Gods wrath.

Antil. What, I pray you, do you make it so great a matter if a man be a little overtaken with drinke now and then? There is no man but he hath his faults: and the best of us all may be amended.

If

If neighbours meet together now and then at the Alehouse, and play a game at Maw for a pot of Ale, meaning no hurt; I take it to bee good fellowshipp, and a good meanes to encrease love amongst neighbours; and not so hainous a thing as you make it.

Theol. I see you would faine make faire weather of it, and smooth over the matter with sweet words; as though there were no such great evill in it. But howsoever you mince it, and blanch it over, yet the Apostle saith flatly, that Drunkards shall not inherit the Kingdome of God. I think this one sentence is enough to amaze and strike through the hearts of all drunkards in the world: for it is as much in effect, as if the Apostle had said, All drunkards are notorious reprobates and hell-hounds, branded of Satan, and devoted to perpetuall destruction and damnation.

1 Cor. 6.

But you say you mean no hurt. I answer, whatsoever you meane, your actions are naught, and your fellowship as bad. For what good meaning can you have, or what good fellowship call you it, for poore labouring men, artificers, and such like, to sit idle all the day long in Taverns, and Alehouses, mis-spending their time and their money in gaming, rioting, swearing, drinking, swelling, bezzeling; bibbing,

bing, bzauling and bzabbling : There is no true fellowship in it: it is meer impiety, if we may call it impiety, for poore men do liue idly, dissolutely, neglecting their callings, while their poore wiues and children sit crying at home for bread, being ready to starue, to beg, or to steal. I pray you speak your conscience, what good fellowship is there in this :

Antil. Yet for all that, there be some which abstaine from Ale-houses, and yet are as bad as any other. For they will back-bite and slander their neighbours: they will doe them a shrewd turne, as soone as any other: they are envious, they censure us, and disdain our company: yet wee think our selves as good as they, for all their shews of holinesse.

Theol. You speake more than you know, or can iustifie, against some better than your selfe. But, if it were so, you should not iustifie one sinne by another, a lesser by a greater: which is to no purpose.

Antil. Will you then condemne all good fellowship?

Theol. No, no: I doe greatly allow godly and Christian fellowship; and acknowledge it to bee one of the chiefest comforts we haue in the world. I know we are commanded to love brotherly fellowship. But as for your pot-

pot-companionship, I hate it, and abhorre it. For it is written, Hee that followeth the idle, shall bee filled with poverty. And againe, He that keepeth company with banqueters, shames his father. And in another place, He that loveth pastime, shall be a poore man: and he that loveth wine and oyle, shall not be rich.

Prov. 28. 19

Prov. 23. 7.

Prov. 28. 17

Phil. Good M. Theologus, talke no more with him: but let us draw neere to the winding up of this matter; and tell us, in a word, which be the chiefe causes of drunkennesse.

Theol. The causes are these:

All company.

Ale-houses.

Idlenesse.

A wicked humoz.

Causes of
Drunken-
nesse.

Phil. Which be the true remedies?

Theol. The remedies are these:

Avoiding of evill company.

Shunning of Ale-houses.

Labouring in your callings.

A good course of life.

Remedies
for drun-
kennesse.

Phil. Well Sir, you have waded farre enough in this point: Let us now come to the eighth signe of condemnation, which is idlenesse.

Theol. Concerning idlenesse, this I say bryefly: that it is the mother of all vice and the stepdame of all vertue: yea. it is the very bel-dame of all enormities. It is the mother of
whose

Ezek. 16. 49

Prov. 13. 4.

Prov. 26. 16.

Prov. 24. 33.

Eccles. 4. 5.

Prov. 26. 15.

Sodom, the mother of pride, the mother of theft, the mother of drunkenness, the mother of ignorance, the mother of error, the mother of poverty, the mother of slander and backbiting, prattling and gossiping, brawling, scolding, quarrelling: and what not? Idleness was one of the principal sinnes of Sodom, as the Prophet Ezekiel testifieth, saying, Pride, fulnesse of bread, and abundance of idleness was in her, and in her daughters. Solomon is very plentiful in this matter: For, saith he, The sluggard lusteth, and hath nought. And again, The sluggard is wiser in his owne conceit, than seven men that can give a sensible reason. That is, he taketh himselfe the wisest of many, because he spareth his body, when others take paines: he saith, Yet a little sleep, yet a little slumber, yet a little foulding of the hands: and his poverty cometh like a traveller; that is, unawares: and his necessity, like an armed man: that is, strongly. Then hee fouldeth his hands together, and eateth his owne flesh. For, He hideth his hand in his bosome, and it grieveth him to put it to his mouth againe.

In another place the holy Ghost saith, The sloathfull man will not plough because of winter: therefore he shall beg in Summer, & have nothing.

Again

Againe. The sloathfull man is brother to him that is a great waster.

Prov. 9. 18.

Moreover, it is said, that the slug-gard turnes himselfe upon his bed, as the doore doth upon the hinges. That is, he keepeth his bed as if hee were fastened to it.

Prov. 26. 14

And because the Spirit will abound in this point, it is further written of the sloathfull man, that he saith, An huge Lyon is in the way: I shall bee slaine in the streets. That is, when any good matter is in hand (as preaching, praying, reading, giving to the poore, &c.) then he draweth backe, hee shrinketh into the shell, he findeth one let or other, one excuse or other. Then profit and pleasure, businesse and idleness, matters at home, and matters abroad, company, and a thousand occasions, will lye in his way, as so many Lyons, to let and hinder him. So when we see how libely and plentifully the holy Scriptures doe paint out the idle lubbers of this world, and sons of idlenesse: which are as hardly awone to any good thing as a Bear to the stake. As for the duties of Religion, they go as libely and as cheerfully about them, as a thief goeth up the ladder to be executed for his theft.

Prov. 26. 13.

Phil. I doe plainely see, that this sin of idlenesse is a very grosse evill, and the root of many vices: yet for all that, there

there be a great number which thinke they were born to live idley; as many young Gentlemen, and such like; which imagine they came into the World for no other purpose, but to hunt and hawke, card and dice, riot and revell; and so spend their dayes in pleasure & vanity. Againe, there be many lazie lozels, and luskish youths, both in towns and villages, which doe nothing all the day long but walk in the streets, sit upon the stalles, and frequent Taverns and Ale-houses. Many rich Citizens, especially women, doe ordinarily lye in bed till nine of the clocke, and then forsooth rise, and make themselves ready to goe to dinner. And after they have well dined, they spend the rest of the day, and a good part of the night also in playing, prattling, babbling, cackling, prating & gossiping; Fie on this idle life. Many profane serving-men also doe falsely suppose, that they were borne only to game, riot, swear, whore, ruffle it and roist it out, and to spend their time in meer idlenesse. But, of all these well said the Heathen Philosopher, *Illos pariter indignantur & dii & homines, quisquis otiosus*: Both Gods and men do hate the idle person.

Aristot.

Theol. It is a lamentable thing, to see so many men and women live idley, and so unprofitably as they do. For, alas, there bee too many which follow

follow no honest calling, like to no
use; no body is the better for them.
They doe no good, neither to the
Church or common-wealth. They are
like drone-Bees: they are unprof-
itable burthens of the earth. God
hath no use of them; the Church no
good; the Common-wealth no benefit;
their neighbours no profit; the poore
no reliefe. They imagine they came
into the world to doe nothing but eat,
drinke, and sleep, and rise up to play.
They thinke they should spend their
time in dicing and dancing, in whores-
ome and bzabery, in gluttony and
belly-cheere, in making themselves
like Hogges of Epicurus heard, in
rampering their panches, and cram-
ming their bellies: in fattning them-
selves like Boares in a franke, till
they be well bzaoned; and (as Job
saith) till their bones run full of mar-
row, their faces strout with fatnesse, and
they have collops in their flanke. Oh,
what a beastly life is this! He upon
it. It is more meet for Epi-
cures than Christians; for swine than
men; for Sardanapalus and Helio-
balus, and such like belly-gods, than
the professors of the Gospel. But
all such Job saith enough, They
end their dayes in pleasure, and sud-
denly goe downe to hell.

Job 15. 27.
& 21. 21.

Job 11.

Lords

Lords and Ladies, Gentlemen and Gentlewomen, and other great ones, to live idly, sith they have wherewith to maintaine it?

Theol. **God doth allow none to lye idly: but all, great and small, are to be employed one way or other: either for the benefit of the Church or Commonwealth: or for the good government of their owne households; or for the good of townes and parishes, and those amongst whom they doe converse; or for the succour and reliefe of the poore; or for the furtherance of the Gospel, and the maintenance of the ministry; or for one good use or other. To these ends, our wits, our learning, our reading, our skill, our policy, our wealth, our health, our wisdom, and authority, are to be referred: knowing this, that one day wee shall come to giue an account of our Busynesse, and to bee reckoned withall for the employments of our Talents. For this cause Job saith, the Man is borne to travell, as the sparrowe flie upward. And God hath laid the curse upon Adam and all his posterity, In the sweat of thy browes thou shalt eat thy bread. Some do set down foure causes why every man should labour diligently in his calling.**

First, to bear the yoke laid upon mankind by the Lord.

Second

Job 3.7.

Gen. 3.

Secondly, to get the necessities of
his life.

Thirdly, to live to the profit of hu-
mane society.

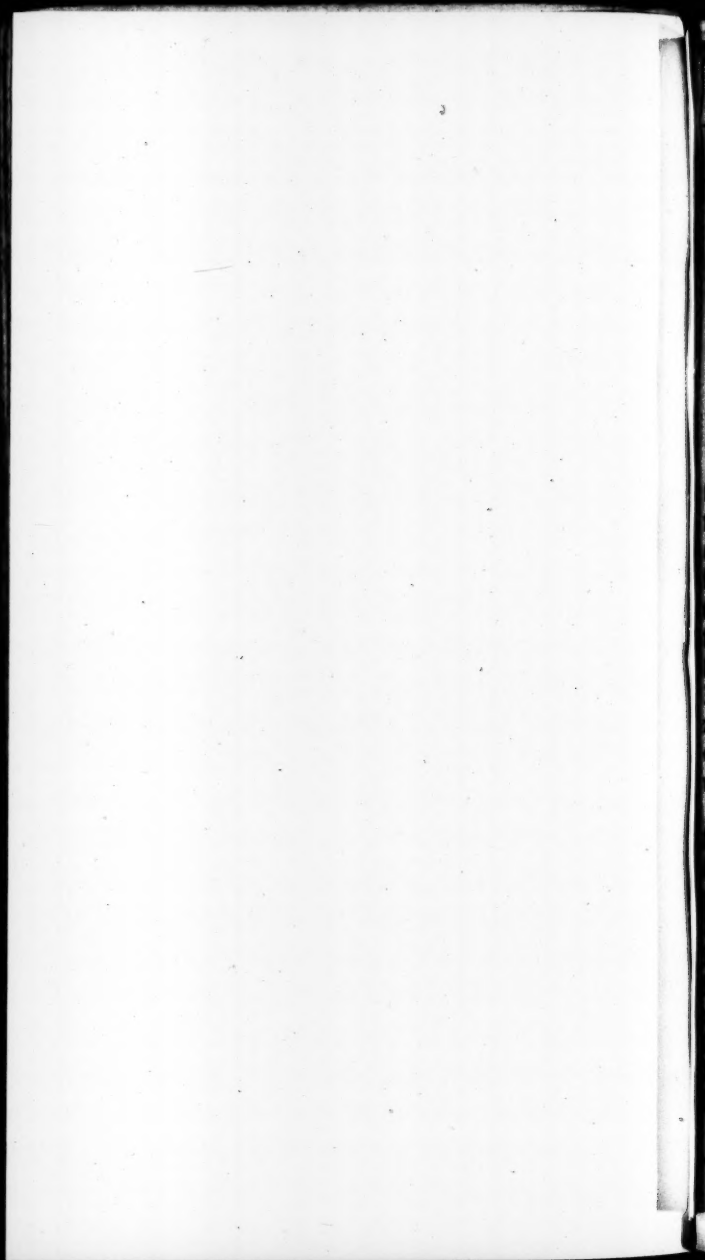
Lastly, to avoid evil thoughts and
actions.

S. Paul findeth great fault with
some in the Church of Thessalonica,
because they walked inordinately, that
is, idly, and out of a lawfull calling;
and therefore concluded, That such
should not labour, should not eat.
So then, we doe plainly see, that
God alloweth idlenesse in none. For,
when we are idle (as hath been shewed
before) we lie open to the diuell and
temptations, and he gets within
us, and prebasseth against us. While
David carryed idly at home in the
beginning of the yeare, when Kings
used to goe forth to the battell, hee
was soone overtaken with those two
sinnes of adultery and man-
slaughter. So long as Samson war-
red with the Philistines, hee could
not be taken or overcome: but af-
ter hee gave himselfe to idlenesse and
luxure, hee not only committed for-
nication with the Strumpet Dalilah,
but also was taken of his enemies, &
was miserably pulled out. These
examples doe shew what a dangerous
idlenesse is. Therefore the holy
Scripture sends us to schoole to the little
Creature,

Prov. vi. 6.

Creature, the Ant, to learne of her both to aboid idlenesse, and also to use wisdome and providence in our actions. Goe to the Pismire, O sluggard, behold her wayes, and bee wise: For shee, having no guide, task-master, nor ruler, preparereth her meat in the summer, and gathereth her food in the harvest. And in good sooth it is wonderfull to observe, what infinite paines, and unwearied labour, this silly creature taketh in Summer, that she may be well provided for against winter. Let us therefore learn wisdome from her example: and let us set before our eyes the looking-glasse of all Creatures. Let us consider how the bird flye, the fishes swimme, the wormes creep, the heabens turne, the elements move, the sea ebbeth and floweth incessantly: yea the earth it selfe, which is the most heavie and unwildy creature of all other, yet never ceaseth his working, bringing forth his burden in Summer, and labouring inwardly all the winter, in concocting, and digesting his nourishment for the next spring. Thus wee see how all creatures are diligently and painfully exercised in their kinds. And therefore it is a great shame for us to live idly, carelesly, and dissolutely. Let us therefore learne once (at last) to shake off our sloath, & every one to live faithfully & diligently.

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iligently, and industriously in our
 liberall callings. So shall wee both
 keep Satan at the staves end, and
 also much sinne out of our soules,
 which otherwise idlenesse will force
 in upon us.

Phil. I must needs confesse that idle-
 nesse is a grosse vice, in whomsoever it
 is found. But specially, in my judgment,
 it is most odious in Magistrates and
 Ministers,

Theol. That is so in truth. For
 they ought to bee the guides, gover-
 nours, shepheards, and watch-men
 over the people of God. And therfore
 for them to neglect their duties and
 charges, is a most horrible thing, sith
 it concerneth the hurt of many. Ther-
 fore well said the Heathen Poet, A
 Magistrate or Minister may not be la-
 zie or sloathfull, to whom the nursing
 of the people is given in charge, and of
 whom many things are to be cared for.

Horn. l. 2.

What a lamentable thing therefore
 is it, when Magistrates are profane,
 irreligious, popish, vicious, and negl-
 igent in the duties of their calling:
 And how much moze lamentable is it,
 when Ministers neglect their studies,
 take preaching and prayer, and give
 up themselves, some to covetousnesse,
 some to pride, some to husbandry,
 some to other worldly affaires, and
 some to spend their time idly in Ca-
 verns,

vberns, Ale-houses, gaming, rioting,
 and lewd company: Would to God
 therefoze that both these kinds of
 publike persons would cast off idle-
 nesse and sloath, and with diligence,
 faithfulness, care and conscience, per-
 forme the duties of their places. For
 it is an excellent thing for any to be
 a good man in his place: As a good
 Magistrate that ruleth well, that go-
 verneth wisely, which fauoureth good
 men, and good causes, and defendeth
 them: which also setteth himselfe a-
 gainst bad men and bad causes, and
 punisheth them sharply and severely:
 which mozeouer maintaineth vertue,
 even of a very love he beareth unto it
 in his heart: and punisheth vice, of a
 very zeale and hatred against it: and
 not for his credit only or to please
 some, or because he must needs doe it,
 and can doe no lesse, or for any such si-
 nister respect: but even of a love to
 God, a care of his glory, a conscience
 of duty, and a fervent zeale against sin.
 So likewise, it is a notable thing for
 a Minister to be a good man in his
 place: to be studious in the Law of
 God, diligent and painefull in prea-
 ching; and that out of a love of God,
 a zeal of his glory, deep pity and com-
 passion toward the soules of the peo-
 ple, seeking by all meanes possible
 to win them unto God, carrying him-
 selfe

selfe in all his actions amongst them, wisely, religiously, unblameably, and inoffensibely. So againe, it is a worthy thing to be a good rich man, which doth much good with his riches, which keepeth a good house, reliebeth the poore, ministreth to the necessities of the Saints, and giveth cheerfully and with discretion, where need is. So also, it is a commendable thing to bee a good neighbour, a good Townsman, by whom a man may liue quietly, peaceably, joyfully & comfortably.

And lastly, to be a good poore man: that is, humble, lowly, dutifull, painefull, ready to help, and ready to please. Oh, I say, this is a most excellent and glorious thing, when every man keepeth his standing, his range, and his rank; when all men, with care and conscience, performe the duties of their places: when the husband doth the duty of an husband; and the wife, of a wife: when the father doth the duty of a father; and the child, of a child: when the Master doth the duty of a Master; and the servant, of a servant: when every man setteth God befoze his eyes, in doing those things which especially belong unto him. For herein consisteth the honour of God, the glory of the Prince, the crown of the Church, the fortresse of the Common-weale, the safety of
 Cities,

**Cities, the strength of Kingdomes,
& the very preservation of all things.**

Asun. You have said well in some things: but yet I doe not see, but that rich men and women may live idly, sith they have enough wherewithall to maintaine it. For may not a man do with his owne what he list?

Theol. **No verily. For you may not take your owne knife, and cut your owne throat with it; neither may you take your owne axe, and kill your owne childe with it. Therefore that reason is naught. Albeit therefore wealthy men and women have great plenty of all things, so as they need not labour, yet let them be profitably employed some way or other: let them exercise themselves in one good thing or other. If they can find nothing to doe, let them giue themselves much to priuate prayers, and reading of the Scriptures, that they may be able to instruct and exhort others. Or else let Ladies and Gentlewomen doe as that good woman Dorcas did; that is, buy cloath, cut it out, worke it, sew it, make shirts, smocks, coats and garments, and giue them to the poore, when they have so done. For it is said of Dorcas, that she was a woman full of good workes, and alms-deeds which shee did. Shee was a mercifull and tender hearted woman, she was the poore**

poore mans friend, she cloathed the poore and naked, shee knew it was a sacrifice acceptable to God. Oh that the wealthy women of our Land would follow the example of Dorcas ! But (alas) these dayes bring forth few Dorcases.

Phil. As you have shewed us the causes of the former evils : so now, I pray you, shew the causes of this also.

Theol. **The causes of idlenesse are,**
Evill examples.

Causes of
idlenesse.

Bad education.

Living out of a calling.

Phil. Shew us also the remedies.

Theol. **The remedies are,**

Remedies
against
idlenesse.

Good education.

Labour in youth.

Good examples.

Diligence in a lawfull calling.

Phil Now then let us come to the last signe of damnation, which is oppression. And I beseech you, good Sir, speak your minde of it out of the Scriptures.

Theol. **It is so infinite a matter,**
that I know not where to begin, or
where to make an end of it. It is a
bottomlesse sinke of most grievous
enormities. I shall enter into a La-
byrinth where I shall not know how
to get out againe. But sith you are
desirous to heare something of it, this
I say ; that it is a most cruell mon-
ster, a bloody vice, a most ugly and
hideous

Eſay 3.15.
Amos 8.6.
Micah 3.2.

Pla. 14.4

hideous fiend of hell. The Scriptures in very many places doe cry out upon it, arraigning it, adjudging it, and condemning it downe to hell. They doe also thunder and lighten upon all those which are stained and corrupted with this vice, calling them by such names, and giuing them such titles, as are taken from the effects of this sin, and most fit for oppressors: as namely, that They grinde the faces of the poore; that, They plucke off their skinnnes from them, and their flesh from their bones; that, They eat them up, as they eat bread. These are they which stribe to devour all (like savage beasts) and to get the whole earth into their hands, either by hook or by crooke, by right or by wrong, by oppression, fraud, and violence. These Caterpillers & Cormorants of the earth, are like unto the Whale fish, that swalloweth up quick other little fishes. They are like a Lyon that devoureth other beasts. They are like the Falcon, which setzeih, plumeth, and preyeth upon other fowles. These greedy wolbes devoure all, and swallow up the poore of the Land. Therefore the Prophets of God doe thunder out many great woes against them.

First, the Prophet Eſay sayth, ca. 5.
8. Woe unto them that joyne house to
house

honſe, and field to field, till there bee no place for the poore to dwell in, that they may bee placed by themſelves in the miſt of the earth.

Secondly, the Prophet Jeremy ſaith, Woe unto him that buildeth his houſe by unrighteouſneſſe, and his chambers without equity.

Jer. 12. 13.

Thirdly, the Prophet Micah ſaith, Woe unto them that covet fields, and take them by violence; and ſo oppreſſe a man and his houſe, even a man and his heritage.

Mic. 2. 2.

Fourthly, the Prophet Habbaſuc crieth out, ſaying, Woe unto him that buildeth a Towne with bloud, and erecteth a City by iniquity. St. James alſo moſt terribly threatneth theſe kind of men, ſaying, Goe to now, yee rich men, weep and howle for your miſeries that ſhall come upon you. Your gold and ſilver is cankered: and the ruſt of them ſhall bee a witneſſe againſt you, and ſhall eat your fleſh as it were fire.

Hab. 2. 12.

James 5. 1, 2

Laſtly, St. Paul ſaith flatly, that Extortioners ſhall not inherite the Kingdome of God. **Thus we ſee, how many fearful ſwoes and threats are denounced from heaven againſt the peſtilent cut-throats of the earth.**

1 Cor. 1. 10

Phil. And all little enough. For they are ſteeped in their ſinne, and the ſtaine of it is ſo ſoked into them, as it will hardly ever be waſhed out. True

it is that you said, that these cruell oppressing bloud-suckers are the most pernicious and pestilent vermine that creep upon the face of the earth; and yet I thinke there were never moe of them than in these dayes. For now the wicked world is full of such as doe sundry waies bite, pinch, & nip the poore, as we see by every dayes lamentable experience. But you can speak more of it than I: therefore, I pray you, lay open the sundry kinds of oppression used in these daies.

The sundry
kinds of
oppressions.

The. **There is oppression by usury.**

Oppression by bribery.

Oppression by racking of Rents.

Oppression by taking excessive fines.

Oppression in bargaining.

Oppression in letting of leases.

Oppression in letting of houses.

Oppression in letting of grounds.

Oppression in binding poore men to unreasonable covenants.

Oppression in thrusting poore men out of their houses.

Oppression in hiring poore mens houses oer their heads.

Oppression in taking of fees.

Oppression by Lawyers.

Oppression by Church-Officers.

Oppression by engrossers.

Oppression by fore-stallers.

Oppression of the Church.

Oppression

Oppression of the Ministry.

Oppression of the poore.

Oppression of widowes.

Oppression of Orphans.

**And thus we see how all swarmes
with Oppressions; and nothing but
Oppressions, Oppressions.**

Phil. In truth, this is a most cruell
and oppressing age wherein wee live;
yea, a very iron age. It seemes that the
great ones minde nothing else: they
are altogether set upon oppression:
they dote and dreame of it: they finde
sweet in it, and therefore they are mad
of it: As Solomon saith, Oppression
maketh a wise man mad. It seemes ther-
fore, that this vice is of such marvel-
lous force, that it can bereave men of
their wits, and make them starke mad
of getting goods by hook or by crooke,
they care not how, nor from whom, so
they have it. Yet no doubt the most
wise God hath enacted many good laws
for the suppressing of this evill, and
threatneth the execution of them in his
owne person: and especially his Law
doth provide for the safety of the poor,
the fatherles, the widow and the stran-
ger. But you, *M. Theologus*, can repeat
the Statutes better than I, because you
are a professed Divine: therefore, I pray
you, let us hear them from you.

The. **In the 22. chapter of Exodus,
God made this Law following, You**

¶

shall

Dent. 22.

Exod. 22.

Mal. 3.

1 Theſ. 4. 6.

Ecl. 5. 7.

shalt not trouble any widow or father-
 leſſe child: If thou vex or trouble ſuch,
 and ſo he call and cry unto mee, I will
 ſurely heare his cry. Then ſhall my
 wrath be kindled, and I will kill you
 with the ſword; and your wives ſhall
 be widows, and your children father-
 leſſe. **Againe he ſaith,** Thou ſhalt not
 oppreſſe an hired ſervant that is needy
 and poore: but thou ſhalt give him his
 hire for his day; neither ſhall the Sun
 goe downe upon it (for he is poor, and
 therewith ſuſtaineth his life) leſt he cry
 againſt thee unto the Lord, and it bee
 ſinne unto thee. **Moreover, the Lord**
ſaith, Thou ſhalt doe no injurie to a
 ſtranger: for yee were ſtrangers in the
 land of Egypt. **And God himſelfe**
threatneth, that hee will bee a ſwifte
 witneſſe againſt thoſe which keepe
 backs the hirelings wages, and vex
 the widow and the fatherleſſe. **The**
Apoſtle ſaith, Let no man oppreſſe or
 defraud his brother in any matter. For
 the Lord is an avenger of all ſuch
 things. **Solomon alſo ſaith,** If in a coun-
 try thou ſeeſt the oppreſſion of the
 poore, and the defrauding of juſtice
 and judgement; be not aſtonied at the
 matter: for he that is higher than the
 higheſt, regardeth, and there be higher
 than they. **All theſe holy Statutes**
and Lawes, enacted and provided a-
gainſt oppreſſors, doe plainly ſhew
 what

What care the Lord hath for his poor, distressed, and desolate people.

Phil But these oppressing hel-hounds are such as care for nothing. No law of the Almighty can bridle them : nothing can feare them : nothing can restrain them : they have made a covenant with hell and death. They are frozen in their dregges, they are past feeling. And as Job saith, These are they that abhorre the light : they know not the wayes thereof, neither continue in the paths thereof. Their hearts are as hard as the Adamant. Nothing can move them, nothing can worke upon them. There is great crying out every where of the stone in the reines, which indeed is a great torment to the body : but there is no complaining of the stone in the heart, I meane, a stony heart, which is the forest disease that possibly can fall into the soule of a man : and yet in these times it groweth very rife. For mens hearts are as hard as brasse, and as the neather Milstone, as the Scripture speakes. For many, especially of these unmercifull and oppressing tyrants, say in their hearts, God will doe neither good nor evill. Therefore they put the evill day far from them, and approach to the seat of iniquity. They are at ease in Sion : they lie upon beds of Ivorie, and stretch themselves on their beds, and eat the Lambs of the flock,

and

Job 24. 14.

Zeph. i. 13.

Amos 5.3,9

Esay 5.12.

Psal. 10.11.

and the calves out of the stall. They sing to the sound of the Viol : they invent instruments of musick, like David: they drink wine in bowles, & no man is sorry for the affliction of Joseph, that is, the troubles of Gods people. The Prophet Esay also complaines of these kind of men, saying, They regard not the work of the Lord, neither consider the work of his hands. And another Prophet saith, They say in their hearts, God hath forgot, he hides away his face and will never see. They are so proud, that they seek not for God. They thinke alwaies there is no God : his judgements are farre out of their sight : their wayes alway prosper, and therefore they say in their hearts, Tush, wee shall never bee moved, nor come in danger.

Theol. You have spoken very well touching the steellnesse and hardnesse of these mens hearts; who are so unmercifall to their poore neighbours, that almost none can live by them. They doe so disturb and disquiet all things, that poore men can dwell in no rest by them. **Therefoze truly saith the wise King,** A mighty man molestedh all, & both hireth the foole, & hires those that passe by : but the poore man speaketh with prayers; **That is, by the way of entreaty and supplications.** For the poore are affraid of them: they quake when they see them, as the beasts

beasts quake at the roaring of a Lion. Many poore Farmers, poore Husbandmen, poore Herds, poore Labourers, poore Widows & Hirelings, doe quake and tremble when these greedy Wolves come abroad: And (as Job saith) The poore of the earth hide themselves together. For (alas! in their hearts they cannot abide the sight of them) they had as leeu meet the diuell as meet them, for fear of one displeasure or another. For either they feare that they will warne them out of their houses, or parley about more Rent, and straighter covenants, or begge away their best kine, or borrow their horses, or command their carts, or require a weeks worke of them, & neuer pay them for it, or a twelve-months pasture for a couple of Celdings, or that they'll make one quarrell or another unto them, one mischief or another. So that these poore soules cannot tell what to doe, or which way to turne them, for fear of these cruell Termagants. They are even weary of their liues. For they have no remedy for these things; but even to beare it off with head and shoulders. Therefore they often wish they were out of the world, and that they were buried quick. They say, if any will knock them on the head, they will forgive him, O most piteous case!

Job 24.4.

O lamentable hearing! These poore
 silly creatures are faine to drudge and
 moile all the year long, in winter and
 Summer, in frost and snow, in heat
 and cold, to provide their rents, that
 they may be able to pay their cruell
 land-lord at his day. For else how
 shall they bee able to looke him in the
 face? Yet their rent is so rackt, that
 all they can doe is little enough to pay
 it: and when that is paid (alas) the
 poore man, and his wife and children
 have little left to take-to, or to main-
 taine themselves withall: they are
 faine to gnaw of a crust, to fare hard-
 ly, and goe thinly clad. Sometimes
 they have victuals, and sometimes
 none. The poore children cry for bread.
 Poore widows also, and poore father-
 lesse children are found sweeping and
 mourning in their houses, and in their
 streets. So that now we may, with
 Solomon, Turne and consider all the
 oppressions that are wrought under
 the Sunne. We may behold the teares
 of the oppressed, and none comforteth
 them. For the mighty ones do wrong
 the weaker, even as the stronger
 beasts do push, and harme the feeble.
 These griping oppressors doe pinch
 the poore even to the quick. They
 pluck away from the fatherlesse & wi-
 dows, that little which they have. If
 there bee but a cow, or a few sheep left,
 they

they will have them. If there be a little commodity of house or land; oh what devices they have to win it in, and to swinge it away! These tyrants will goe as nigh as the bed they lye upon. They know well enough, the poore men are not able to swage law with them: and therefore they may doe what wrong they will, and shew what cruelty they list. Hence come the tears of the oppressed: hence cometh the weeping and wailing of the poore. But alas, poore soules! they may well weep to ease their hearts a little; but there is none to comfort them: remedy they can have none. But yet, assuredly, the everlasting God doth look upon them, and will be revenged. For the cries of the poore, the fatherlesse, and the widows, have entred into the ears of the Lord of Hosts, who is an avenger of all such things; yea, a strong revenger, as Solomon saith, Enter not into the field of the fatherles: for their revenger is strong: hee himselfe will plead their cause against thee. And againe he saith, Rob not the poore, because he is poore: neither tread down the afflicted in the gate: For the Lord pleadeth their cause, and will spoile their soule that spoile them. Wee see then, that the most just God will be revenged of these unmerciful tyrants.

He.

Prov. 23. 14

Prov. 22. 6

He will not alwaies put up these wrongs & injuries done to the poore.

In the eighth chapter of the Prophet Amos, hee sweares by the excellency of Jacob, that he will never forget any of their works. And again hee saith by his Prophet Jeremy, Shall I not be avenged on such a nation as this?

Surely he will set his face against them to root them out of the earth. For indeed they are not worthy to crawl upon the face of the earth, or to draw breath among the sonnes of men. It is written in the booke of Psalmes, that God will set these fellows opposite against him, as a But to shoot at: that hee will put them apart, and the strings of his bow shall hee make ready against their faces. Be astonished at this, O ye heavens, and tremble, O thou earth. Hear this, O yee cruell land-lords, unmercifull oppressors, and bloud-suckers of the earth. You may well be called bloud-suckers: for you sucke the bloud of many poore men, women and children: you eat it, you drinke it, you have it serbed in at your sumptuous tables every day, you swallow it up, and liue by it. And as Job saith, The wilderness gives you and your children food: that is, you liue by robbing and murdering. But wo, wo unto you that ever you were borne. For the bloud of

Psal. 11. 12.

Job. 24. 5.

of the oppressed, which yee have eaten and drunken, shall one day cry for speedy vengeance against you; as the blood of Abel cryed against Cain. Their blood shall witness against you in the day of judgement: and the tears of many poore starved children, orphans and widows, shall cry out against you. Was the Lord revenged of Ahab for his cruell and unjust dealing with poore Naboth, and shall hee not bee revenged at you? Did the Dogs lay the blood of Ahab, and shall you escape? No, no: you shall not escape. The Lord will be a swift witness against you, as hee saith in Malachie. Was the Lord angry with the rich of the people for oppressing the poore (so as the cry of the people, and of their wives, against their oppressours, was heard of the Almighty) and do you think you shall escape scot-free? Doth not the like cause bring forth the like effect? the like sin, the like punishment? Know therefore for certainty, that the Lord hath coffers full of vengeance against you, and one day he will unlooke them, and bring them forth into the sight of all men.

Know also that the timber of your houses, and the stones of your walls, which you have built by oppression and blood, shall cry against you in the day

1 Reg. 21.

Mal. 3.

Neh. 5.

Hab. 2.

day of the Lords wrath, as the Prophet Habbacuk telleth you. The stone (saith hee) shall cry out of the wall; and the beame out of the timber shall answer it. Where the Prophet telleth you, that the walls of your houses built in blood, shall cry out loud and shrill, and play the Quiristers in that behalfe, so as they shall answer one another, on either side. The one side singeth, Behold blood; the other, Behold murder. The one side, Behold deceit; the other, Behold cruelty. The one, Behold pilling and polling; the other, Behold covetousnesse. The one, Behold robbery; the other, Behold perjury. And thus you see how the stones and timber of your houses shall descant upon you. And howsoever you put on your brazen browes, and harden your hearts against these threatnings of the most terrible God and Lord of Hosts; yet one day you shall (spite of your hearts, will ye, nill ye) be brought forth into judgement: you shall once come to your reckoning: you shall at last be apprehended, convicted, and arraigned at the barre of Gods tribunall seat, before the great Judge of all the world. Then sentence shall passe against you, even that most dreadfull sentence, Go ye cursed into hell fire, there to be tormented with the Divell and his Angels

Mat. 25.

els for ever. **O** then, wo, wo, unto
son: For what shall it profit a man to
 winne the whole world, and lose his
 owne soule? saith our Lord Jesus.
 Surely, even as much, as if one
 should win a farthing, and lose an
 hundred thousand pound. For if hee
 shall be cast into hell fire, which hath
 not giben of his owne goods righte-
 fully gotten, as our Saviour abouch-
 eth; where then shall he be cast, that
 hath stolen other mens goods? And
 if hee shall bee damned that hath not
 cloathed the naked, what shall become
 of him that hath made naked them that
 were cloathed? Oh, therefore repent
 in time, O yet cruell oppressors: seek
 the Lord while he may be found: call
 upon him while he is neere: lay aside
 your salvage cruelty: visit the father-
 lesse and widow in their distresse: deal
 your bread to the hungry: help them
 to their right which suffer wrong:
 deal mercifully with your tenants:
 Rack not your rents any more: pinch
 not the poore soules for whom Christ
 died; pittie them, I say, but pinch them
 not: deal kindly and friendly with
 them: remember your great accounts:
 consider the shortnesse of your dayes,
 and the vanity of your life: rent your
 hearts, and not your cloathes. Turn
 unto the Lord with all your heart,
 with weeping, fasting, and mourning:
 present

Mat. 16.

preuent Gods wrath with a sacrifice of teares : pacifie his anger with the calves of your lips, and with a contrite spirit: be grieved for that which is past, and amend that which is to come : stand it out no more at the sword's point against God : for it will not boot you to strive; he is too strong for you. Your only wisdom is to come-in. Come-in therefore, come-in, pee rebellious generation: submit your selves to the great King: humble your selves under his mighty hand: cast down your swords and targets: yeeld unto our God. So shall you escape the vengeance to come: so shall God accept you, have mercy upon you, receive you to favour, grant you a generall pardon for all your rebellions, and admit you into the number of his faithfull and loyall subjects.

Phil. I conceive by divers speeches which you have alledged, that goods got by oppression and cruelty, will never prosper long. For oppressors coine their money upon their neighbours skins. How then can it be blessed?

Theol. You have spoken a truth. For, as it hath been shewed before, that those goods which are got by swearing and lying, are cursed; so all these that are got by oppression and violence, are more cursed. Therefore the

the Lord saith by his Prophet Jeremy,
As the Partridge gathers the young
which she hath not brought forth: so
hee that gathers riches, and not by
right, shall leave them in the midst of
his daies; and at his end shall bee a
foole, and his name shall be written in
the earth.

Jer. 17. 11.

Phil. Would to God our Magistrates
and Governours would take speedy or-
der for the remedying of these things,
and for the redressing of such grievous
enormities as are among us; or that
they themselves would step in, and
deliver the oppressed from the hand of
the oppressor.

Theol. Job was an excellent man
for such matters. For, it is said of him,
that He brake the jawes of the unright-
eous man, and pluckt the prey out of
his teeth. Where we see how Job was
a meane to deliver the innocent, and
to pull the Lambe out of the Lions
clawes. Moreover, it is written of
him in the same chapter, that the
blessing of him that was ready to
perish came upon him, and that hee
caused the widowers heart to rejoyce;
that he was the eye to the blind, the
feet to the lame, and the father to the
poore: and when hee knew not the
cause, he sought it out diligently. O
what a notable man was this! O
that we had many Jobs in these daies!

Job. 29. 27.

Job 29 25.

wise

Pro. 14. 22.

wise Salomon doth most grabely advise us all to follow Jobs example in this behalfe. Deliver (saith he) them that are oppressed and drawn to death: for shouldst thou withdraw thy selfe from them which goe downe to the slaughter? would to God this counsel were well weighed and practised amongst us.

Phil. I marvell much with what face these cruell oppressors can come before God in his holy Temple, to pray, and offer up their sacrifices unto him. For we see, many of them, though they have such foule hands, and foule hearts, as we have heard; yet for all that, will most impudently presume to come to the Church and pray: or at least, when they are laid in their beds a nights, and halfe asleepe, then will they mumble over their prayers, or bee pattering some Pater-nosters.

Theol. *Alas, alas, poore soules!* that they doe in matters of Gods worship, is but hypocrisie and dissimulation. For in truth they are not for God: they love him but from the teeth outward: their mouths are swith him, but their heart goes after covetousnesse, and their hands are full of blood. And therefore God doth both abhorre them and their prayers. For, saith he, Though they stretch out their hands, yet will I hide mine eyes from

Esay 1. 15.

from them: and though they make many prayers, yet will I not heare them. For their hands are full of blood.

Moreover the holy Ghost saith, He that turnes away his eare from hearing the Law, even his prayer is abominable. **David saith,** If I regard wickednesse in my heart, God will not heare my prayer. **Our Lord Jesus also affirmeth,** that God heares not sinners, that is, stubbozne and careless sinners. **So then we may cleere-ly see** (by all these testimonies of holy writ) what account God makes of the prayers of oppressors, & all other profane & ungodly men: namely, that he doth hate them, and abhor them as lothsome and odious in his sight.

Phil. Now in conclusion, shew us the causes of oppression.

Theol. The causes are these :

- Cruelty.**
- Covetousnesse.**
- Hard-heartednesse.**
- An evill conscience.**
- The Devil.**

Causes of
oppression.

Phil. Let us heare also the remedies.

Theol. The remedies be these :

- Pitty.**
- Contentation.**
- Tender affection.**
- A good conscience.**
- Much prayer.**

Remedies of
oppression.

Phil. Now, Sir, you have at large uttered

tered your minde concerning these grosse corruptions of the world, and have plainely and evidently proved them to bee the deadly poyson of the soule: so also, I pray you, satisfie us in this, whether they be not hurtfull also to the body, goods and name.

1 John 5.

Jer. 5. 25.

Theol. **I** have dwelt the longer in these common vices of the world, because almost all sorts of men are stained with one or other of them: and therefore they can never be enough spoken against. For the whole world lyeth in them, as S. John testifieth. If men therefore could bee recovered of these diseases, no doubt there would bee a ready passage made for the abundance of grace; and we should have a most flourishing Church and Common-wealth: but as long as these doe lie in the way, there is small hope of greater mercies and blessings to be poured upon us; or that ever we shall come to have an inward conversation with God. For these vices blind our eyes, burthen our hearts, & (as the Prophet Jeremy saith) hinder good things from us. But touching your petition; I must needs grant, that as these vices are the very bane of the soule, and most certaine signes of condemnation; so are they very dangerous to the body, goods and name: yea, and to the whole

whole land, both Church and Common-wealth.

Phil. Shew us out of the Scriptures what danger they bring to the body.

Theol. **The Lord our God saith,** that if wee will not obey him, nor keep his commandements (but break his covenant) hee will appoint over us haste plagues, consumptions, and the burning ague, to consume the eyes, and to make the heart heavie. So also he saith, that if we will not obey his voice, to observe all his commandements and ordinances, that then hee will make the pestilence cleave unto us, untill he have consumed us; that hee will smite us with the feaver, with the botch of Egypt, with the Emrods, with the Scab, and with the Itch; that also he will smite us with madnesse, and with blindness, and with astonishment of heart. So then you see what great cause the Lord threatens to inflict upon our bodies in this life, for these and such like sins. But on the contrary, the Holy Ghost saith, Feare God, and depart from evill: so health shall be to thy navell, and moysture to thy bones.

Phil. What evill doe these forenamed sinnes bring upon us in our goods and outward estate?

Theol. **They cause God to curse us**

Levit. 26. 16.

Devit. 28. 21

Prov. 3. 7.

Deut. 28.

Deut. 27.

in all that we set hand unto, as plentifully appeareth in the forerunning chapter: Where the Lord saith thus. If thou wilt not obey the commandments of the Lord thy God, cursed shalt thou be in the towne, cursed all in the field: cursed shall be thy basket and thy store; cursed shall be the fruit of thy body, and the fruit of thy land and the increase of thy kine, and the flocks of thy sheepe. Cursed shalt thou be when thou comest in, and cursed also when thou goest out. The Lord shall send upon thee cursing, trouble and shame, in all that thou settest thine hand unto. **And further he saith,** That he will break the staffe of their bread, that ten women shall bake their bread in one Oven, and they shall deliver their bread againe by weight, and they shall eate and not be satisfied. **You do therefore apparently see, that these sinnes will draw downe Gods wrath upon us, and all that we have.**

Phil. What hurt doe these sinnes to our good name?

Theol. They bring reproach, shame and infamy upon us, and cause us to be abhorred and contemned of good men. They doe utterly blot out our good name. For as vertue makes men honourable and reuerend: so vice makes men vile and contemptible. This is set downe, where the

Lord threatens Israel, that for their
ings and disobedience hee will make
them a proverb and common talke,
yea, a reproofe & astonishment among
all people. In sundry other places of
the Prophets hee threatens for their
innes to make them a reproofe, a
shame, an hissing, and nodding of the
head to all Nations.

2 King. 9. 7.

Ezech. 5. 5.

Phil. I doe verily thus think, that as
sinne generally doth staine every mans
good name, which all are chary and
tender of: so especially it doth blot
those which are in high places, and of
speciall note for learning, wisdom and
godlinesse.

Theol. You have spoken most tru-
ly, and agreeable to the Scriptures.
for the Scripture saith, As a dead
flie causeth the Apothecaries oint-
ment to stinke: so doth a little folly,
him that is in estimation for wisdom
and for honour. where Solomon
sheweth, that if a flie get into the
Apothecaries box of ointment, and
die, and putrefie in it, she marreth it
though it be never so precious: even
so, if a little sin get into the heart, and
breake out in the forehead of a man
of great fame for some singular gifts,
it will blurre him, though he be never
so excellent.

Eccles. 10. 1.

Phil. Shew me this, I pray you, more
plainely.

¶ 2

Theol.

Theol. We obserue this, in all experience, that if a Noble-man bee a good man, and haue many excellent parts in him of courtesie, patience, humilitie, and love of Religion; yet if he be covetous, the common people will haue their eye altogether upon that: and they will say, Such a Noble-man is a very good man, but for one thing: he is exceeding covetous, oppresseth poore men, and dealeth hardly with his Tenants, keepeth no house, doth little good in the Countrey where he dwelleth. And this is it that marreth all.

Moreover, let a Judge, a Justice, or a Magistrate, be endued with excellent gifts of prudence, policy, temperance, liberality, and knowledge in the law: yet if they be given to anger, or taking of bribes, oh how it will disgrace them amongst the people: for they will say, He is a worthy man indeed, but there is one thing in him that marreth all: he is an exceeding angry and furious man, he is as angry as a waspe, he will be in a pelting chafe for every trifle: hee will fret and fume, if you doe but blow upon him. And besides this, he is a very corrupt man: hee is a great taker of bribes: hee loveth well to be bribed: he will doe any thing for bribes.

Furthermoze, if any Preacher be a
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man of great gifts, the common people will say of him: Oh, he is a worthy man indeed, an excellent Scholar, a profound Divine, a singular man in a Pulpit: but yet for all that, he hath a shrewd touch which marreth all; hee is an exceeding proud man: hee is as proud as Lucifer. He hath very great gifts indeed, but I warrant you he knoweth it well enough. For hee carrieth his crest very high, and looketh very sternly and disdainefully upon all other men. He is unmeasurably puffed up with overweening, and thinketh that he toucheth the clouds with his head. Thus therefore we see, how the dead flies marre all, and how some one sin doth disgrace a man that otherwise doth excell.

Phil. What is the cause why some one sin doth so blot and smut the most excellent men?

Theol. The reason hereof is, because such men are as a candle set upon a candlesticke, or rather upon a scaffold or mountaine, for all men to behold and looke upon. And sure it is, they have a thousand eyes upon them every day; and that not onely gazing upon them, but also prying very narrowly into them, to spie out the least mote, that they may make a mountaine of it. For as in a cleane

white paper, one little spot is soone espied; but in a peece of browne paper, twenty great blurres scant discerned: even so in Noble-men, Judges, Magistrates, Justices, Preachers and Professors, the least spot or speck is soone scene into; but among the baser sort, and most grosse libers, almost nothing is espied or regarded.

Phil. Sith the eyes of all men are bent and fixed upon such men as are of some note, therefore they had need very heedfully to looke to their steps, that they may take away all advantage from them that seeke it.

Theol. Wes herily. And furthermore, they had need to pray with David alwaies, Direct my steps, O Lord, in thy word; and let no iniquitie have dominion over me. And againe, Order my goings, that my foot-steps slip not: uphold me in my integrity. For if such men be never so little given to swearing, to lying, to drinke, or to women, it is espied by and by: and therewithall their credit is cracked, their fame ober-cast, their glozy eclipsed, and the date of their good name presently expired.

Phil. Now as you have shewed what great hurt these sins do bring upon our soules, bodies goods and names: so also, I pray you, shew what danger they bring upon the whole Land.

Theol.

Ps. 119. 13.

Ps. 41. 12.

Theol. Questionlesse, they pull down the wrath of God upon us all, and give him just cause to break all in peeces, and utterly to subvert and overthrow the good estate both of Church and Common-wealth; yea, to make a small consumption and desolation of all. For they be the very fire-brands of Gods wrath, and as it were touch-wood to kindle his anger and indignation upon us. For the Apostle saith, For such things commeth the wrath of God upon the children of disobedience.

Col. 3. 6.

Phil. Declare unto us out of the Scriptures, how the Lord in former times hath punished whole nations and kingdomes for these and such like sins.

Theol. In the fourth of Hosea, the Lord telleth his people, that he hath a controversie with the Inhabitants of the Land (and the reason is added) because there was no truth, nor mercy, nor knowledge of God in the Land. By swearing, lying, killing, stealing & whooring, they breake out, and blood toucheth blood. Therefore shall the Land mourne: and every one that dwelleth therein shall be cut off.

Hos. 4. 2.

Here then wee see what it is that will incense God against us, & cause us all to mourne. So likewise the Lord threatneth by his Prophet Amos, that for the cruelty and oppres-

Amos 3.8.

tion of the poore, he would plague the whole Land. Shal not the Land tremble for this (saith the Lord) and every one mourne that dwels therein?

Jer. 7. 19. 20.

Againe, the Lord saith by the Prophet Jeremie, Doe they provoke me to anger, and not themselves, to the confusion of their owne faces? Therefore thus saith the Lord, Behold, mine anger and my wrath shall be poured upon this place, upon man and beast, upon the trees of the field, and upon the fruit of the ground: and it shall burne, and not be quenched.

Jer. 22. 5.

Againe, the Lord saith; If yee will not heare these words, I sweare by my selfe (saith the Lord) that this house shall bee waste, and I will prepare destroyers against thee, every one with his weapons, and they shall cut down thy chiefe Cedar-trees, and cast them into the fire.

Ezech. 5. 7.

likewise the Lord threatneth by his Prophet Ezechiel, saying: Because you have not walked in my statutes, nor kept my judgements: therefore behold, I, even I, come against thee, and will execute judgement in the midst of thee, even in the sight of the Nations: and I will doe in thee, that I never did before, neither will I doe any more the like, because of all thine abominations. For in the midst of thee, the fathers shall eat their sons, and

and the sons shall eat their fathers. **A-**
gaine, by the same Prophet the Lord
saith, The Land is full of the judge-
 ment of blood, and the City full of cru-
 elty. Wherefore I will bring the most
 wicked of the heathen, and they shall
 possesse their houses. I will also make
 the pompe of the mighty to cease, and
 the holy places shalbe defiled. When
 destruction commeth, they shall seeke
 peace, and not have it. Calamity shall
 come upon calamity, and rumour upon
 rumour. Then shall they seeke a vision
 of the Prophet: but the Law shall pe-
 rish from the Priest, and counsell from
 the Ancient. The King shall mourne,
 and the Prince shall be clothed with
 desolation, and the hands of the peo-
 ple in the Land shall be troubled. I
 will doe unto them according unto
 their waies, and according to their
 judgement I will judge them: and they
 shall know, that I am the Lord. **Last**
of all, the Lord saith by his Prophet
 Jeremy, Heare, O earth: Behold, I
 will cause a plague to come upon this
 people, even the fruit of their owne
 imaginations, because they have not
 taken heed to my words and to my
 Law; but cast it off.

Exc-7-23-27

Jer-4-23.

Almost innumerable places to this
purpose are to bee found in the Writ-
tings of the Prophets: but these
may suffice to prove the maine point;

to wit, that the just God doth punish whole nations and kingdomes for the sinnes and rebellions thereof.

Phil. Sith all these sins (for the which the Lord did execute such universall punishments upon his owne people) doe abound and overflow in the Land, may wee not justly feare some great plague to fall upon us? And the rather, because our transgressions doe increase daily, and grow to a full height and ripenesse; so as it seemes, the harvest of Gods vengeance draweth neere and approacheth?

Theol. We may indeed justly feare and tremble. For if God spared not the Angels that sinned, how shall hee spare us? If he spared not his owne people, what can wee looke for? If he spared not the naturall branches, how shall hee spare us that are wilde by nature? Are we better than they? Can we looke to be spared, when they are punished? Are not our sins as many, and as great as theirs? Doth not the same cause bring forth the same effect? Is the Arme of the Lord shortned? Or is not God the same just God to punish sin now, that hee was then? Yes, yes assuredly. And therefore wee have great cause to mourne and lament, to quake and tremble, because there is a naked sword of vengeance hanging over our heads.

heads. Thus did Jeremy, thus did Amos, thus did Habbacuk, when they plainly saw the imminent wrath of God approaching upon the people of Israel and Juda.

Phil. I thinke wee may the rather doubt and feare, because the punishment of these forenamed vices is neglected by the Magistrate. For commonly when they that beare the sword of justice, doe not draw it out to punish notorious offenders and malefactors, the Lord himselfe will take the matter into his owne hands, and be revenged in his owne person : which is most dreadfull and dangerous. For, it is a fearefull thing to fall into the hands of the living God.

Theol. You have spoken a truth. For if those which are Gods deputies and vice gerents in the earth, doe their duties faithfully in punishing vice and maintaining vertue; in smiting the wicked, and favouring the godly : then assuredly evill shall bee taken out of Israel, Gods wrath prevented, and his judgements inter-cepted : as it is written, Phineas stood up and executed judgement, and the plague was stayed. But if they (for feare, favour, affection, gaine, flattery, bribery, or any other sinister respect) will bee too sparing and remisse in punishing of grosse offenders, and

Jer. 4. 19.
Amos 5. 6.
Hab. 3. 16.

Heb. 10. 31.

Psalm 109. 30.

he

be rather ready to smite the righteous; then doe they exceedingly provoke Gods wrath against the Land, and against themselves.

Phil. One thing I doe greatly lament: that there be either none at all, or very slender censures, either by the Civil, or Ecclesiasticall authority, for divers of these forenamed vices: as pride, covetousnesse, oppression, lying, idlenesse, swearing, &c.

Theol. It is a thing to be lamented indeed. For where do we see a proud man punished, a covetous man punished, an oppressor punished, a swearer punished, a lyer punished, an idle person punished? Now, because they know they cannot, or shall not be punished, therefore they are altogether hardened, & emboldened in their sins, as the wise man saith: Because sentence against an evill work is not executed speedily; therefore the hearts the children of men are fully set in them to doe evill.

Phil. One thing I doe much muse at, wherein also I desire to be further satisfied, viz. what is the cause that under so godly a Prince, so many good lawes, and so much good preaching and teaching, there should notwithstanding bee such an excesse and overflowing of sin in all estates?

Theol. The causes hereof are divers

bers and manifold. But I will nominate foure especiall ones in my judgement. The first is, mans naturall corruption: which is so strong, as almost nothing can bridle it. The second is, ill presidents, and externall provocations to evill. The third is, the want of teaching in many congregations in the Land: by reason whereof, many know not sinne to be sin. The last reason is, the corruption and negligence of some such as are in authority.

Phil. Doth not this inundation and overflowing of sin, with the impunity of the same, prognosticate great wrath against us?

Theol. Yes undoubtedly, as it hath in part been shewed before. And there be divers other presages of wrath, though not of the same kind: which are these;

Unthankfulnesse for the Gospel.

The abuse of our long peace,

Our secret Idolatries.

Our generall security.

Our ripenesse in all sinne.

Our abuse of Gods mercy.

Our abuse of his long patience.

The coldnesse of Professors.

Our not profiting by former judgements: as pestilence, famine, death, and the shaking of the sword.

Nine predictions, or fore-signes of wrath.

Phil.

Phil. This last I take to be a speciall token of approaching vengeance: that we have not profited by former warnings.

Hos. 5. 12.

Lev. 26. 18.

Verf. 25.

Verf. 24.

Verf. 28.

Theol. True indeed. For it is an ordinarie thing with God, when men will not profit by milde corrections, and common punishments, then to lay greater upon them. And when a former trouble doth us no good, we are to feare a small consuming trouble. For so we reade in the Prophecy of Hosea, that at the first God was to Ephraim as a Moth, and to Iudah as rottenness: but afterward, when as they profited not by it, he was to Ephraim as a Lyon, and to Iudah as a Lyons Whelp. So the Lord saith in another place, that if they will not come in, and yeeld obedience at the first call of his wrath, then he will punish them seven times more: but if they continue in their stubbornness, then hee threatneth to bring seven times more plagues upon them, according to their sins. If by all these they would not bee reformed, but walke stubbornly against him, then hee threatneth yet seven times more for their sinnes: and the fourth time, yet seven times more. The prooffe hereof we have in the Booke of the Judges: where we reade how the people of Israel for their sins were in subjection

to the King of Aram Naharain eight peeres : afterward because they profited nothing by it , but returned to their old sins , therefore they served Eglon King of Moab eighteen peeres. After that againe, for their new sins and provocations, the Lord gave them up into the hands of Midian seven peeres. After all this, for the renewing of their sins , the Lord sold them into the hands of the Philistims and the Ammonites, which did grievously bere and oppresse them for the space of eighteen peeres. Last of all wee reade, that when neither famine, nor pestilence could cause them to return unto him , then he delivered them up to the sword of their enemies and held them in bondage and captivity threescore and ten peeres. After all this, when they were delivered out of captivity , and returned home safely to their owne Nation, and enjoyed some good time of peace and rest, yet at last they fell to the renewing of their sins: and therefore the Lord plagued them most grievously, by the divided Greek Empire, even Magog and Egypt, Seleucia and Lagida , and that by the space almost of three hundred peeres. And this is it that the Prophet Hosea did foretell , that the children of Israel should remaine many daies without a King, and without a Prince, without

Judg. 3.8.

Judg. 3.

Judg. 6.1.

Judg 10.7.

Pf. 103.3.

Ezech. 38.

Hos. 3.4.

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out an Offering, & without an Image, without an Ephod, and without a Teraphim.

Phil. You have very largely laid open this last token of vengeance: to wit, that God at the first doth but beat us upon the coat, but if we continue in sin, he will whip us on the bare skin: and if men will not yeeld at the first gentle stroakes, then he will strike harder, and harder, till he have broken our stout stomackes, and made our great hearts come down. Therefore it is good yeelding at the first: for wee shall get nothing by our sturdinesse against him. Wee doe but cause him to double his stroakes, and strike us both side-long and overthwart: For he cannot endure that wee should gruntle against him with stubborne sullenesse. But now to the point. Sith there are so many presages and fore-signes of Gods wrath, I pray you shew what it is that stayeth the execution and very downfall of the same.

Theol. **The prayers and teares of the faithfull are the speciall meanes that stay the hand of God from striking of us. For the prayers of the righteous are of great force with him: even able to doe all things. S.** James saith, that the prayer of a righteous man availeth much, if it be fervent: and bringeth the example of Elias to prove it.

it. For, saith he, though Elias was a man subject to the like passions that we be, yet was he able by his prayers, both to open and shut the heavens. Abraham likewise prevailed so farre with God by his prayers for Sodom, that if there had been but ten just men found in it, it had bene spared. The Almighty God saith by his Prophet, Though Moses & Sammel stood before me, yet mine affection could not bee toward this people. Which doth plainly shew, that Moses and Samuel might have done much with him, had he not bene so fully bent against his people for their sins as he was. So likewise hee saith in the Prophecy of Ezechiel, Though these three men, Noah, Daniel, and Job, were amongst them, they should deliver but their owne soules by their righteousness. Which also sheweth, that if there had been any possible entreating of him for the Land, these three men might have done it: but now he was resolutely determined to the contrary. In respect therefore that the zealous preachers, and true professors of the Gospel doe so much prebaille with God by their prayers, they are said to bee the defence and strength of Kingdomes & Countries, of Churches & Common-wealths: as it is said of Eliah, that hee was the Chariot of Israel, and the horsemen

Gen. 18.

Jer. 15. 1.

Ez: ch. 14. 14

2 King. 3. 12

2 King. 6. 17

Ezech. 22. 30

Jer. 5.

men thereof. Elisha also was environed with a mountaine full of horses, and Chariots of fire. And sure it is that Eliah and Elisha are not onely the Chariots and Horsemen of Israel, but also by their prayers they doe cause God himselfe to be a wall of fire round about it: as the Lord saith by his Prophet; I sought for a man among them, that should make up the hedge, and stand in the gap before me for the Land; that I might not destroy it: but I found none. which sheweth, that if there had beene but some few to have stood in the breach, he would have spared the whole land. This also appeareth more plainly in the Prophecie of Jeremie, where the Lord saith thus: Run to and fro by the streets of Jerusalem; behold and enquire in the open places thereof, if yee can finde a man, or if there be any that executeth iudgement, and seeketh the truth: and I will spare it. Oh then marke and consider, what a man may doe: yea, what one man may doe: what an Abraham may do: what a Moses may doe: what an Eliah may doe: what a Daniel, what a Samuel, what a Job what a Noah may do! Some one man (by reason of his high fauour with the Eternal) is able sometimes to doe more for a land by his prayers and teares, than many prudent men by

by their counsel or valiant men by their
 swords. Yea, it doth evidently ap=
 peare (in the sacred volumne of the
 holy Ghost) that some one poore
 Preacher, being full of the Spirit
 and Power of Eliah, doth more in
 his Study (either for offence, or de=
 fence: either for the turning away of
 wrath, or the procuring of mercy)
 than a Camp royall, even forty thou=
 sand strong: yea (as the spirit speak=
 eth) Though they all have their swords
 girded to their thighs, and bee of the
 most valiant men in Israel. And this
 is cleerely proved in one verse of the
 book of Psalmes, where the Pro=
 phet, having reckoned up the sins of
 the people, addeth, Therefore the
 Lord minded to destroy them, had not
 Moses (his chosen) stood in the breach,
 to turne away his wrath, lest he should
 destroy them. See therefore what
 one man may doe with God. Some
 one man doth so binde the hands of
 God, that when he would strike, hee
 hath no power to doe it: as it is said
 of Lot, I can doe nothing till thou be
 come out. See how the Lord saith
 he can doe nothing, because he will
 doe nothing: He doth wittingly and
 willing'y suffer his hands to be ma=
 naced and bound behind him, for
 some fewes sake, which he doth make
 more account of than all the world
 besides;

Cant. 3.7.

Pl. 1. 8. 23.

Gen. 19. 30.

Exod. 32.10

Esa. 61.7.

besides; so precious and deare are they in his sight. Likewise it is written, that the Lord was exceedingly incensed against the Israelites for their Idolatrous Cause which they made in Horeb: yet he could doe nothing, because Moses would not leave him. And therefore he falleth to entreating of Moses, that Moses would let him alone, and intreat no more for them. Oh (saith the Lord to Moses) let mee alone, that my wrath may wax hot against this people, and that I may consume them. Thus we see that except Lor goe out of the City and Moses let him alone, he can doe nothing. O the profoundnesse and altitude of Gods mercy toward mankind! O the height and depth, length and breadth of his love toward some! O that the most glorious and invisible God should so greatly respect the sons of men! For what is man that hee should be mindfull of him, or the son of man that hee should regard him? Let us therefore that are the Lords Remembrancers, give him rest, nor let him alone untill we have some security & good assurance from him, that he will turne away from us the wrath which we must justly have deserved; that he will spare us, and be mercifull unto us. Yea, as the Prophet saith, Let us never leave him

nor give him over, till he repaire and
er up Jerusalem, the praise of the world:
est for default hereof, that be charged
upon us, which was charged upon
the head of some of the Prophets in
Israel, that they were like the foxes
in the waste places, that they had not
cosen up in the gaps, neither made up
the hedge for the house of Israel. For
now adates (alas) wee have many
hedge-breakers, few hedge-makers;
many openers of gaps, few stoppers:
many makers of breaches, to let in
the floods of Gods wrath upon us,
but very few, that by true repentance
goe about to make up the breach, and
to let down the sluices, that the gush-
ing streames of Gods vengeance may
be stopt and staid.

Exc. 13. 4, 5.

Phil. I do now plainly see, that there
be some in high favour with God, and,
as we say, greatly in his bookes: sith his
love is so great unto them, that for
their sakes he spareth thousands.

Theol. It is written in the Pro-
verbs of Solomon, that the righteous
in a land are the establishment of the
Kings throne; and the wicked, the
overthrowing of the same. The
words are these: Take away the drosse
from the silver, and there will proceed
a vessell for the finer. Take away the
wicked from the King, and his Throne
shall be established in righteousness.

Prov. 25. 4.

Like-

Pro. 27. 8.

Job 22. 30.

2 Chren. II.
14. 16. 17.

Likewise in another place the wise man affirmeth that the righteous are the strength and bulwarks of Cities, Townes, and Corporations: but the wicked are the weakening and undoing of all. Scornfull men (saith he) set a City on fire, but the wise turne away wrath. **To this purpose most excellent is that saying of Eliphas the Temanite, Job, The innocent shall deliver the land, and it shall be preserved by the purenesse of their hands.** We read in the booke of the Chronicles, that when the Levites and the Priests were cast out by Jeroboam, they came to Jerusalem, and all such as set their hearts to seeke the Lord God of Israel came with them. And then afterward it is said they strengthened the kingdome of Juda, and made Rehoboam the son of Solomon mighty. By all these testimonies it is evident, that Princes, Kingdomes, Cities, Townes, and Villages, are fortified by the righteous therein; and for their sake also great plagues are kept back, which thing one of the Heathen do well see into, as appeareth by his words which are these; When God meaneth well to a Citie, and will do it good, then he raiseth up good men; but when he meaneth to punish a Citie or a Country, and doe ill unto it, then he taketh away the good men from it.

Phil. It is very manifest, by all that you have alledged, that the wicked fare the better every day in the yeere for the righteous that dwell amongst them.

Theol. All experience doth teach it, and the Scriptures doe plentifully avouch it. For did not charlish Laban fare the better for Jacob his kinsman? Doth hee not acknowledge that the Lord had blessed him for his sake? Did not Potiphar fare the better for godly Joseph? Doth not the Scripture say, that the Lord blessed the Egyptians house for Joseph his sake? And that the Lord made all that he did to prosper in his hand? Did not Obed-Edom fare the better for the Arke? Did not the seventy and six soulles that were in the ship with Paul speed all the better for his sake? Did not the Angell of God tell him in the night, that God had given unto him all that sailed with him? for otherwise a thousand to one they had bene all drowned. Therefore the children of God may very fitly be compared to a great piece of corke, which though it be cast into the sea having many nattes fastened in it, yet it beareth them all up from sinking, which otherwise would sink of themselves. What shall we say then, or what shall we conclude, but that the
ungodly

Gen. 30. 27.

Gen. 39. 5.

2 Sam. 6. 1.

Acts 27. 24.

ungodly are more beholden to the righteous than they are aware of?

Phil. I doe thinke if it were not for Gods children, it would goe hard with the wicked. For if they were sorted and shoaled out from amongst them, and placed by themselves, what could they looke for but wrath upon wrath, and plague upon plague, till the Lord had made a finall consumption, and swept them like dung from the face of the earth?

Theol. Sure it is all creatures would frowne upon them. The Sun would unwillingly shine upon them, or the Moone give them any light. The Stars would not be seene of them, and the Planets would hide themselves. The beasts would despise them, the fowles would picke out their eyes. The fishes would make warre against them, and all creatures in heaven and earth would rise up in armes against them. Yea, the Lord himselfe from heaven would raine downe fire and brimstone upon them.

Phil. Yet for all this, it is a wonder to consider how deadly the wicked hate the righteous, and almost in everie thing oppose themselves against them, and that in most viculent and spitefull manner. They raile and slander, scoffe and scorne, mocke and mow at them, as though

though they were not worthy to live upon the earth. They esteeme every pelting rascall, and preferre every vile varlet before them. And though they have their lives and liberty, their breath and safety, and all that they have else by them, yet for all that they could be content to eat their heart with garlick: so great, so fiery, so burning and hissing hot is their fury and malice against them.

Theol. They may very fitly be compared to a Moth that fretteth in pieces the same cloth wherein she is bred: or to a certaine woyme or canker, that corroded and eateth thozow the heart of the tree that nourisheth her: or unto a man that standeth upon a bough in the top of a tree where there is no more, and yet with an axe chop- peth it off, & therewithall falleth down with it, and breaketh his necke. Even so the fooles of this world doe what they can to chop asunder the bough that upholds them, but they may know easily what will follow.

Phil. I see plainly they be much their owne foes, and stand in their own light, and indeed know not what they doe. For the benefit which they receive by such is exceeding great, and therefore by their maligning of them they doe but hold the stirrup to their owne destruction.

L

Theol.

Theol. Now to apply these things to our selves, and to returne to the first question of this argument; may we not marvell that our Nation is so long spared, considering that the sinners thereof are so horrible and outrageous as they be?

Phil. We may justly marvell at the wonderfull patience of God: and we may well thinke that there be some in the land which stand in the breach, being in no small favour with his Highnesse, sith they doe much prevaile.

Theol. The mercifull preservation of our most gracious King, who is the breath of our nostrils, the long continuance of our peace, and of the Gospel, the keeping backe of the sword out of the land, which our sinnes pull upon us, the frustrating of many plots and subtill devices which have bene often invented against our State, yea, and the life of his Majesties most royall person, make me thinke that there be some strong pleaders with God for the publike good of us all.

Phil. You may well thinke so indeed: for by our sinnes we have forfeited (and daily doe forfeit into Gods hands) both our King, our Countrey, our Peace, our Gospel, our lives, our goods, our lands, our livings, our wives, our children, and all that we have: but onely the right

reous (which are so neere about the King, and in so high favour) doe step in and earnestly intreat for us, that the forfeitures may be released, and that we may have lease (in parley) of them all againe, or at least a grante of further time. But I pray you Sir, are not we to attribute something concerning our good estate to the policie of the land, the lawes established, and the wisdomes and counsell of our prudent Governours ?

Theol. Yes assuredly, very much, as the ordinary and outward meanes which God useth for our safety. For though the Apostle Paul had a grant from God for the safety of his owne life, and all that were with him in the ship, yet he said, Except the mariners abide in the ship, we cannot be safe. Shewing thereby, that unto faith and prayers the best and wisest meanes must be joyned. We are therefore upon our knees every day to give thanks unto God for such good meanes of our safety as he hath given us.

Act: 28. 31.

Phil. Well then, as the prayers of the righteous have beene hitherto great meanes both for the hindering and turning away of wrath, and the continuance of favour ; so shew, I pray you, what is the best course to be taken, and what in sound wisdomes is to be done,

both to prevent future dangers, and to continue Gods favours and mercies still upon us.

Theol. The best and surest course that I can consider or conceive of, is, to repent heartily for sins past, and to reforme our lives in time to come, to seek the Lord while he may be found, and to cast upon him while he is near, to forsake our owne wayes, and our owne imaginations, and to turn unto him with all our hearts, with weeping, with fasting, and with mourning, as the Prophet Joel, ch. 2. addeth. For our God is gracious and mercifull, slow to anger, and of great kindnesse, and repenteth him of the evill. All the Prophets doe counsel us to follow this course, and doe plainly teach, that if we all (from the highest to the lowest) doe meet the Lord with unfained repentance, and offer him the sacrifice of a contrite spirit, undoubtedly he will be pacified towards us, and be mercifull to our transgressions. This is most plainly set downe in the seventh of Jeremie, where the Lord saith thus to his people, If you amend and redresse your wayes, and your workes: If you execute judgement betwixt a man and his neighbour, and oppresse not the stranger, the fatherlesse, and the widow, and shed no innocent blood in this place, neither

Jer. 7.

neither walke after other gods, to your destruction ; then will I let you dwell in this place, even in the Land which I gave unto your Fathers, for ever and ever. **So likewise he saith by the same Prophet,** Execute yee judgement and righteousness, and deliver the oppressed from the hand of the oppressor, and vex not the fatherlesse, the widow, or the strangers: doe no violence, nor shed innocent blood in this place. For if you doe this thing, then shall the King, sitting upon the Throne of **David**, enter in by the gates of this house, and ride upon chariots, and upon horses, both he and his servants, and his people. **And againe,** O ye disobedient children, returne, and I will heale your rebellion. **The Lord also saith by his Prophet Esay,** If ye consent and obey, ye shall eat the good things of the Land: but if ye refuse, and be rebellious, ye shall be devoured with the sword. For the mouth of the Lord hath spoken it. **The Prophet Hosea saith,** Come, let us returne to the Lord: for he hath spoiled, and he will heale us: he hath wounded us, and he will bind us up. **And againe,** O Israel, returne unto the Lord (for thou hast fallen by thine iniquity) and I will heale thy rebellion, and will love thee freely: for mine anger is turned away from thee. I will be as the dew unto

Jer. 22. 3.

Jer. 3. 12.

Esay 1. 19.

Hosea 6. 1.

Hosea 12. 1.

Israel: he shall grow as the Lilly, and fasten his root as the trees of Lebanon. His branches shall spread, and his beauty shall be as the Olive tree, and his smell as Lebanon.

Micah 6.9.

Amos 5. 38.

Jer. 18. 3.

The Prophet Micah telleth us what is good for us, and what is our best course, and what the Lord requireth at our hands; namely, these four things, To doe justly, to love mercy, to humble our selves, and to walke with our God. The Prophet Amos giveth the same counsell, saying, Seeke the Lord, and ye shall live. Seeke good, and not evill. Hate the evill, and love the good, and establish judgement in the gate. It may be that the Lord of Hosts will be mercifull unto the remnant of Joseph. And the Lord himselfe saith, If this Nation, against whom I have pronounced, turne from their wickednesse, I will repent of the plague I thought to bring upon them. Thus we doe plainly see what advice and counsell the Prophets and holy men of God doe give unto us. The summe of all is this, that if we doe truly repent, and turne unto him with all our hearts (studying to obey him, and walke in his wayes) then he will grant us any favour that we will require at his hands. For even as a woll-packer, or other soft matter, beateth backe, and dampeth the force

of all shot; so penitent, melting, and soft hearts doe beat backe the shot of Gods wrath, and turne away his vengeance from us. Moreover, we may observe in all experience, that when Potentates are offended, or any great man hath conceived a displeasure against some poore man, then he must runne and ride, send presents, use his friends, break his sleep, and neuer be quiet untill he have pacified him: Even so must we deale with our God, seeing he hath taken a displeasure against us. Therefore that we should speedily use all possible meanes to pacifie his wrath! Oh that we should with one heart and voice, every one of us (from the highest to the lowest) humble our selves before our God, forsake our former evill wayes, be grieved for that we have done, and purpose never to doe the like againe! Oh that it might goe to the hearts of us, that we have so often and so grievously offended so loving a God, and so mercifull a Father! Oh that we should awake once at last, and rouse up our drowlie hearts, and ransacke our sleepe consciences, crying out against our sins, that our sins might never cry out against us! Oh that we should judge our selves, accuse our selves, endite our selves, and condemne our selves! so should we

¶ 4 never

never be adjudged, accused, endited, or
 condemned of the Lord. Oh that all
 hearts might sob, all souls might sigh,
 all loins might be smitten with sorrow,
 all faces gather blacknes, & every man
 smite himself on the thigh, saying, What
 have I done? O that both Magistra-
 cy, Ministry, & Commonalty, would
 purpose and vow, & even take a bond
 of themselves, that from henceforth, &
 from this day forward, they would
 set their hearts to seeke the Lord, and
 wholly giue up themselves to his o-
 bedience! Oh that all men, women,
 and children, would feare God, and
 keepe his Commandements; would
 eschew euill, and doe good; would
 study to please God in all things, and
 to be fruitfull in all good woorkes, ma-
 king conscience to perfoyme the duties
 of their generall callings, and duties
 of their speciall callings; duties of
 the first Table, and duties of the se-
 cond Table: that so God might be
 sincerely worshipped, his Name true-
 ly revered, his Sabbaths religi-
 ously obserued; and that every man
 would deale kindly, mercifully, justly,
 and uprightly with his neighbour,
 that there might be no complaining,
 no crying in our streets! Oh, I say
 againe and againe, that if all of us,
 of what estate, degree, or condition
 soeuer, would walke in the paths of

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our God, then doubtlesse we should
see and see good dayes, all future dan-
gers should be prevented, our peace
prolonged, our state established, our
king preserved, and the Gospel con-
tinued. Then should we still enjoy
our liues, our goods, our lands, our
things, our wiues, our children, our
houses and tenements, our orchards
and gardens: yea, as the Prophet
saith, we shall eat the good things of
the Land, spend our dayes in much
comfort, peace, and tranquillity, and
leave great blessings unto our chil-
dren and posteritie, from age to age,
from generation to generation.

Phil. You have fully answered my
question, and well satisfied me therein
out of the Scriptures: yet, I pray you,
give me leave to adde one thing to that
which you have at large set downe.
The Lord saith by the Prophet *Amos*,
that for their sins and rebellions he
had given them cleanness of teeth,
that is, dearth and scarcitie: and yet
they did not turne unto him. Also he
with-held the raine from them, and
punished them with drought, and yet
they did not turne unto him. More-
over, he smote their Corne, their great
Gardens, their Orchards, Vineyards,
Fig-trees, and Olive-trees, with blast-
ing and mildew, and the Palmer worm
did devoure them: and yet they did

Amos 4. 6, 7.

not returne unto him. Last of all he smote them with pestilence, and with the sword, and overthrew them, as he overthrew Sodome and Gomorrah, and they were as a fire-brand plucked out of the burning: yet for all this they did not turne unto him. Ye have not turned unto me, saith the Lord. But now to come to the point. Out of this I gather, that if we multiply our transgressions, God will multiply his plagues upon us: but on the contrary, if we would unfeinedly turne unto the Lord our God with all our hearts, all plagues should be stayed, all dangers prevented, and no evil should fall upon us. For because they would not turne, therefore he smote them. If therefore they had turned, he would not have smote them. But now, I pray you, briefly conclude this point, and declare in few words what it is that doth most materially concerne our peace and publicke good.

Theol. These few then briefly take to be the things which belong to our peace.

Ten things
concerning
our peace.

Let Solomon execute Joab and Shimei.

Let Achab and Eliah slay the Priests and Prophets of Baal.

Let Aaron and Eleazar minister before the Lord faithfully.

Let Jonas be cast out of the ship.

Let

Let Moses stand fast in the gap, and
not let downe his hand,

Let Josuah succeed him,

Let Cornelius feare God with all his
household.

Let Tabitha be full of good woorkes
and almesdeeds.

Let Deborah judge long in Israel,
prosper, and be victorions.

Let us pray that the light of Israel
may not be quenched.

And this I take to be the summe of
all that belongs to our peace.

Phil. The summe of all our con-
fession hitherto, as I remember, may be
reduced unto these few heads: First,
mans naturall corruption hath bene
laid open. Secondly, the horrible
consequences thereof. Thirdly, their evill ef-
fects and workings both against our
soules and bodies, goods, name, and the
whole Land. Lastly, the remedies of
all. Now therefore I would grow to
some conclusion of that which you
touched by the way, and made some
mention of; namely, the signes of
salvation and damnation: and declare
unto us plainly whether the state of a
mans soule before God may not by cer-
taine signes and tokens be certainly
discerned in this life.

Theol. Besides those which before
have bene mentioned, we may adde
these nine following.

Reverence

Nine signes
of a sound
soule.

Reverence of Gods Name.
Keeping of his Sabbath.
Truth.
Sobriety.
Industry.
Compassion.
Humility.
Chastity.
Contentation.

Phil. These indeed, I grant, are very good signes, but yet all of them are not certaine: for some of them may be in the reprobates.

Theol. What say you then to St. Peters signes, set downe in the first chapter of his second Epistle: which are these eight:

St. Peters
eight signes
of salvation,
2 Pet. 1. 8.

Faith.
Vertue.
Knowledge.
Temperance.
Patience.
Godlinesse.
Brotherly kindnesse.
Love.

Saint Peter saith, If these be in us and abound, they will make us neither idle nor unfruitfull in the knowledge of our Lord Jesus. Which is as much as if he had said, They will make us sound and sincere Professors of the Gospel.

Phil. All these, I grant, are exceeding good signes and evidences of a mans salvation : but yet some of them may deceive, and an hole may be picked in some of these Evidences. I would therefore heare of some such demonstrative and infallible Evidences as no Lawyer can finde fault with. For I hold that good Divines can as perfectly judge of the assurances and evidences of mens salvation, as the best Lawyer can judge of the assurances and evidences, whereby men hold their lands and livings.

Theol. **You have spoken truly in that. And would to God all the Lords people would bring forth the Evidences of their salvation, that we might discern of them.**

Phil. Set downe then which be the most certaine and infallible Evidences of a mans salvation : against which no exception can be taken.

Theol. **I judge these to be most sound and infallible.**

Assured faith in the promises.

Sincerity of heart.

The Spirit of adoption.

Sound Regeneration and Sanctification.

Inward peace.

Groundedness in the truth.

Continuance to the end.

Phil. Now you come neere the quick indeed. For in my judgement, none of these

Seven infallible signes of salvation.
Act. 16. 31.
Pro. 1. 20.
Joh. 1. 41.
Rom. 8. 14.
Joh. 4. 3.
1 Thef. 4. 5.
Rom. 5. 2.
Col. 1. 23.
Mat. 24. 13.

these can be found truly in any reprobate. Therefore I think no Divine can take exception against any of these.

Theol. **No**, I assure you : no more than a Lawyer can finde fault with the Tenure of mens lands and tenements, when as both the title is good, and strong by law; and the evidences thereof are sealed, subscribed, delibered, conveyed, and sufficient witness upon the same, and all other signes and ceremonies (in the delibering, and taking possession thereof) according to strict law observed. For if a man have these forenamed evidences of his salvation, sure it is, his title and interest to heaven is good, by the Law of Moses and the Prophets; I meane the word of God. God himselfe subscribeth to them: Jesus Christ delibereth them as his owne deed: the holy Ghost sealeth unto them: yea, the three great witnesses, which beare record in the earth (that is, water, blood, and the spirit) doe all witness the same.

Phil. Now you have very fully satisfied me touching this point. And one thing more I doe gather out of all your speech; to wit, that you doe thinke a man may be assured of his salvation even in this life.

Theol. I do thinke so indeed. For hee that knoweth not in this life that

we shall be saved, shall never be saved after this life. For S. John saith, Now we are made the sons of God.

1 Joh. 3.2.

Phil. But because many doubt of this, and the Papists doe altogether deny it; therefore, I pray you, confirm it unto us out of the Scriptures.

Theol. The Apostle saith, We know, that if our earthly house of this Tabernacle bee destroyed, we have a building given us of God; that is, an house not made with hands, but eternal in the heavens. Marke, that hee

2 Cor. 5.2.

saith, both hee, and the rest of Gods people, did certainly know that Heaven was provided for them. For the spirit of adoption beareth witness

Rom. 8.15.16

with our spirits, that we are the children of God. And againe, the same Apostle saith, From henceforth is laid up for me the crown of righteousness:

2 Tim. 4. 8.

which the Lord, the righteous judge, shall give me at that day; & not to me onely, but to all them that love his appearing. Here we see, that he knew

there was a crown prepared for him, and for the Elect. And the same Spirit which did assure it unto Paul, doth assure it also to all the children of God.

For they have all the same Spirit, though not in the same measure. Saint John saith also, Herein we are sure we know him, if we keep his commandments.

1 Joh. 2.3.

In which words
S. John

2. Pet. i. 10

S. John tell eth us thus much, that we do unfainedly endeavour to obey God there is in us the true knowledge and feare of God: and consequently we are sure we shall be saved. S. Peter saith, Give all diligence to make your calling and election sure. Wherefoze should the Apostle exhort us to make our election sure, if none could be sure of it? In the second of the Ephesians, the Apostle saith flatly, that in Christ Jesus wee doe already sit together in heavenly places. His meaning is not, that we are there already in possession; but wee are as sure of it, as if wee were there already. The reasons hercof are these: Christ our head is in possession; Therefore he will draw all his members unto him, as he himselve saith.

Joh. 12. 27.
Joh. 14. 13.

Secondly, wee are as sure of the thing which wee hope for, as of that which wee have: but we are sure of that which wee have, which is the work of grace: therefore we are sure of that wee looke for, which is the crowne of glory. Many other places of the holy Scriptures might be alledged to this purpose; but, I suppose, these may suffice.

Phil. As you have shewed this by the Scriptures: so also shew it more plainly by evident reason out of the same.

Theol. How can a man in truth call
God

God his Father (when he saith, Our Father which art in heaven) and yet doubt whether he is his Father, or no? For if God indeed be our Father, and we his children, how can we perish? how can wee bee damned? Will a Father condemne his owne children? Shall the children of God be condemned? No, no; There is no condemnation to them that are in Christ Jesus. Againe, Who can lay any thing to the charge of Gods elect? It is God that justifieth, who can condemne? It is therefore most certain and sure, that all such as doe in truth call God their Father, and have God for their Father, shall be saved. Againe, how can a man say, in truth & feeling, that he beleeveth the forgiveness of sins, and yet doubt whether he shall be saved? For if he be fully perswaded that his sins be forgiven, what letteth why he should not be saved? Moreover, as certainly as we know we are called, justified & sanctified: so certainly we know wee shall be glorified. But we know the one certainly, and therefore the other.

Asun. I will never beleieve, that any man can certainly know, in this world, whether he shall be saved or damned; but all men must hope well, and bee of a good beleefe.

Theol. Nay, we must goe further than

Rom. 8.1.

Rom. 8.33,34

Luke 16.

than hope=well ; we may not venture our saluation upon uncertaine hopes. As if a man should hope it would be a faire day to morrow ; but he cannot certainly tell. No, no : We must in this case, being of such infinite importance as it is, grow to some certaintie and full resolution. Wee see worldly men will be loth to hold their lands and leases uncertaintly, having nothing to shew for them. They will not stand to the courtesie of their land=lords, nor rest upon their good wills. They will not stay upon uncertaine hopes. No, they are wiser than so. For the children of this world are wiser in their generation than the children of light. They will bee sure to have something to shew. They will have it under seale. They will not stay upon the words and promises of the most honest men, and best land=lords. They cannot bee quiet till they have it in white and blacke, with sound counsell upon their title, and every way made as sure unto them, as any Law of the Land can make it.

Are then the children of this world so wise in these inferiour things, and shall not we be as wise in matters of ten thousand times more importance? Are they so wise for earth, and shall not we be as wise for Heaven? Are they

they so wise for their bodies, and shall
 that we bee as wise for our soules?
 shall wee hold the state of our im-
 mortall inheritance by hope=well, and
 have no writings, or evidences, no
 tale, no witnesses, nor any thing to
 prove for it? **Wlas!** this is a weake
 tenure, a broken Title, a simple hold
 indeed.

As an. Yet for all that a man cannot
 be certaine.

Theol. **Yes:** **S.** John telleth us
 we may be certaine. For hee saith,
 whereby we know we dwell in him, and
 he in us, because he hath given us of his
 spirit. He saith not, we hope, but we
 know certainly. For he that hath the
 spirit of God, knoweth certainly hee
 hath it; & he that hath faith, knoweth
 that he hath faith; and hee that shall
 be saved, knoweth he shall be saved.
 For God doth not worke so darkely
 in mens hearts by his Spirit, but
 that they may easily know whether
 he be of him or no, if they would make
 due triall. Againe, the same Apo-
 cle saith, He that beleeverh in the Son
 of God, hath the witnesse in himselfe.
 That is, he hath certaine testimonies
 in his owne conscience, that he shall
 be saved. For we must fetch the war-
 rant of our salvation from within
 our selves; even from the worke of
 God within us. For looke how
 much

1 Joh. 4. 13.

1 Joh. 5. 16.

Pro. 27:19.

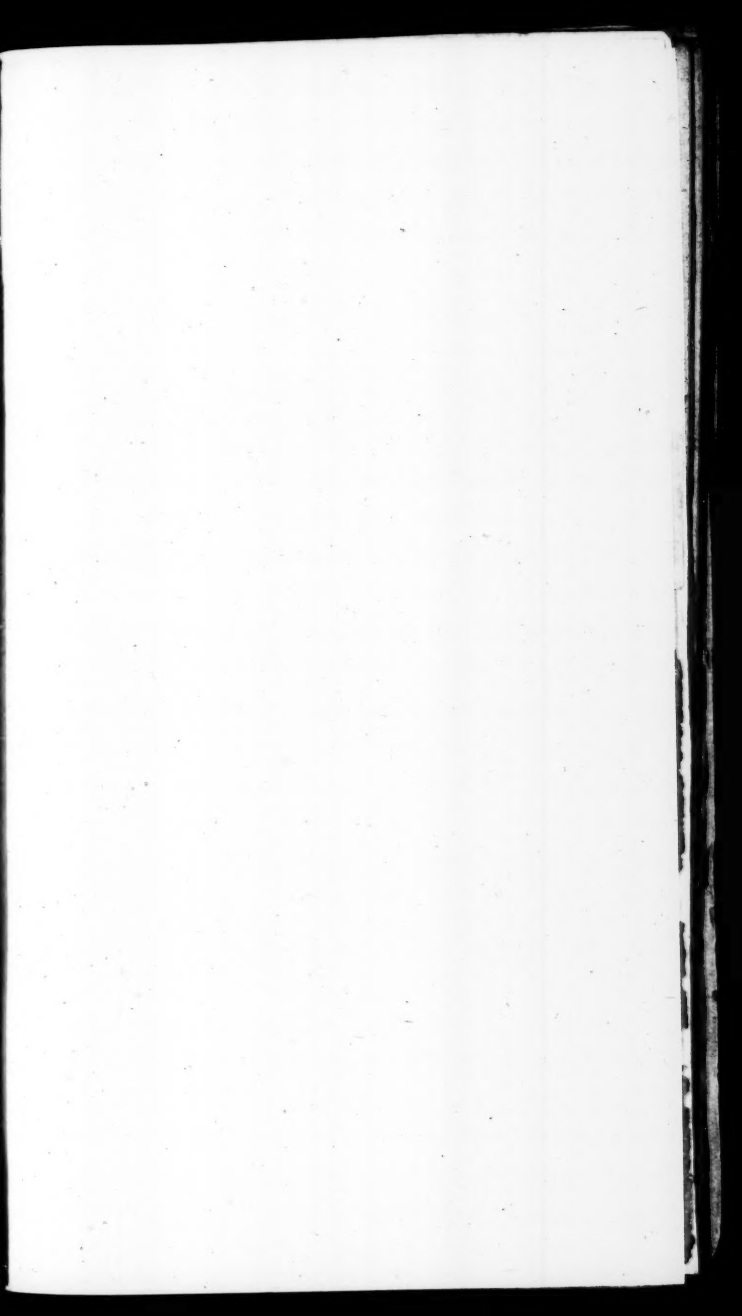
much a man feeleth in himselfe the increase of knowledge, obedience, and godlinesse; so much the more sure he is that he shall be saved. A mans owne conscience is of great force this way, and will not lye, or deceive. For so saith the wise man, As water sheweth face to face; so doth the heart, man unto man. That is, the minde and conscience of every man telleth him justly (though not perfectly) what he is. For the conscience will not lye; but accuse or excuse a man, being in stead of a thousand witnesses.

1 Cor. 2. 11.

Pro. 20. 29.

The Apostle saith, No man knowes the things of man, but the spirit of man that is in him. And againe the Scripture saith, Mans soule is as it were the candle of the Lord, whereby he searcheth all the bowels of the belly. So then, it is a cleere case, that a man must have recourse to the worke of Gods grace within him, even in his owne soule; and thereby he shall be certainly resolved one way or ether. For even as Rebecca knew certainly, by the striving and stirring of the twins in her womb, that shee was conceived & quicke of childe: so Gods children know certainly, by the motions and stirring of the holy Ghost within them, that they have conceived Christ, and shall undoubtedly be saved.

Phil.



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Phil. I pray you let us come to the ground-work of this certainty of salvation, and speak somewhat of that.

Theol. The ground-wooke of our salvation is laid in Gods eternall election; and, in respect thereof, it is standeth fast and unmoveable; as it is written, The foundation of God standeth fast. And againe, He is faithful

that hath promised: Though we cannot beleeve, yet hee abides faithfull.

So then, as we know it certainly in our selves, by the consequence of election: so it standeth most firme in respect of God, and his eternall and immutable decree. And a thousand infirmities (nay, all the sinnes of the world, nor all the devils in hell) cannot overthrow Gods election. For our Lord Jesus saith, All that the father hath given me, shall come unto me. And againe, This is the Fathers will that hath sent mee, that of all which he hath given me, I should lose nothing; but should raise it up again at the last day. And in another place our Saviour Christ saith, My sheepe

heare my voyce, and I know them, and they follow mee, and I give unto them eternall life: and they shall never perish, neither shall any plucke them out of my hand. My Father, which gave them me, is greater than all: and none is able to take them out of my Fathers hand.

1 Th.

2 Tim. 2.1.

Joh. 6. 34.

Joh. 6. 39.

Joh. 10. 27.

hand. we ought therefore to be assured of our salvation, as of any other thing which God hath promised, or which we are bound to beleefe. For to doubt thereof, in respect of Gods truth, is blasphemous against the immutability of his truth.

Phil. But are there not some doubts at some times; even in the very Elect, and in those which are growne to the greatest persuasion?

Theol. Yes verily. For he that never doubted, never beleebeth. For whosoever beleebeth in truth, feeleth sometimes doubtings and swabering. Even as the sound body feeleth many grudgings of diseases, which if he had not health he could not feele: so the sound soule feeleth some doubtings, which if it were not sound it could not so easily feele. For we feele not corruption by corruption, but we feele corruption by grace. And the more grace we have, the more quick we are in the feeling of corruption. Some men of tender skins and quick feeling will easily feele the lightest feather, in softest maner laid upon the ball of their heads; which others, of more slow feeling & hard flesh, cannot so easily discern. So then it is certaine, that although the children of God feele some doubtings at some times, yet the same doe no whit impeach

Path-way to Heaven.

reach the certainty of their salvation; but rather argue a perfect soundnesse and health of their soules. For when such little grudgings are felt in the soule, the childzen of God oppose against them the certainty of Gods truth and promises, and so doe easily overcome them. For the Lords people need no more to feare them, than he that rides through the streets upon a lusty Gelding with his sword by his side, needs to feare the barking and bawling of a few little curs and whappers.

Phil. Shew yet more plaiuely how or in what respect the child of God may both have doubtings, and yet be fully assured.

Theol. Even as a man set on the top of the highest steeple in the world, and so fast bound unto it that he cannot fall though he would; yet when he looketh downward he feareth, because mans nature is not acquainted nor accustomed to mount so high in the aire, and to behold the earth so farre beneath: but when he looketh upward, and perceiveth himselfe fast bound, and out of all danger, then he casteth away all care. Even so, when we looke downward to our selves, we have doubts and fears; but when we looke upward to Christ, and the truth of his promises, we feele our selves

selbes cock-sure, and cease to doubt any more.

Phil. Declare unto us what is the originall of these doubts and feares, and from whence they spring in the children of God.

Theol. They spring from the imperfection of our regeneration, and from that strife which is in the very mind of the elect, betweene faith and infidelity. For these two doe mightily fight together in the most regenerate, and strive to over-master and overshadow one another. By reason whereof sometimes it cometh to passe, through the prevailling of unbelief, that the most excellent servants of God may fall into fits and pangs of despaire, as Job and David in their temptations did. And even in these dayes also some of Gods chldzen at some times are shrewdly handled this way, and brought very low, even unto deaths doore: but yet the Lord in great mercy doth recover them both from totall and small despaire. Onely they are humbled and tried by these sharpe fits for a time, and that for their great good. For as we use to say, that an ague in a young man is a signe of health: so these burning fits of temptations in the elect, for the most part, are signes of Gods grace and labour. For if they were not of God,

God, the Diuell would neuer be so busie with them.

Phil. Is it not meere presumption, and an overmuch trusting to our selves, to be perswaded of our salvation?

Theol. Nothing lesse. For the ground of this perswasion is not laid in our selves, or any thing within us, or without us; but onely in the righteousness of Christ, and the mercifull promises of God. For is it any presumption for us to beleve that which God hath promised, Christ hath purchased, and the holy Ghost hath sealed? No verily, it is not any presumption, but a thing which we all stand bound unto as we will answer it at the dreadfull day of judgement. As for our selves, we doe freely confesse, that in Gods sight we are but lumps of sin, and masses of misery, and cannot of our selves move hand or foot to the furtherance of our salvation. But being justified by faith, we are at peace with God, and fully perswaded of his love and favour towards us in Christ.

Phil. Cannot the reprobates and ungodly be assured of their salvation?

Theol. No. For the Prophet saith, There is no peace to the wicked. Then I reason thus: They which have not the inward peace cannot be assured:

Esay 57.22.

red: But the wicked have not the inward peace; Therefore they cannot be assured. Stedfast faith in the promises doth assure: But the wicked have not stedfast faith in the promises; Therefore they cannot be assured. The Spirit of adoption doth assure: But the wicked have not the Spirit of adoption; Therefore they cannot be assured.

To conclude: when a man feeleth in himselfe an evil conscience; blindness, profanenesse, and disobedience, he shall in despite of his heart sing this dolefull song; I know not whether I shall be saved or damned.

Phil. Is not the doctrine of the assurance of salvation a most comfortable doctrine?

Theol. Yes doubtlesse. For except a man be perswaded of the favour of God, and the forgiveness of sins, and consequently of his salvation, what comfort can he have in any thing? Besides this, the perswasion of Gods love towards us is the root of all our love and cheerefull obedience towards him: For therefore we love him and obey him, because we know he hath loved us first, and written our names in the Booke of life. But on the contrary, that generall doctrine of the Papists, which would have men alwayes doubt and feare in a servile

lozt, is most hellish and uncomfortable. For so long as a man holds that, what encouragement can he have to serve God? what love to his Majesty? what hope in the promises? what comfort in trouble? what patience in adversity?

Antil. Touching this point I am flat of your mind. For I thinke verily a man ought to be perswaded of his salvation: and for mine owne part I make no question of it. I hope to be saved as well as the best of them all. I am out of feare for that. For I have such a stedfast faith in God, that if there should be but two in the world saved, I hope I should be one of them.

Theol. You are very confident indeed. You are perswaded before you know. I would your ground were as good as your vaine confidence. But who is so bold as blinde Bayard? Your hope is but fancy, and as a sicke mans dreame. You hope you cannot tell what. You have no ground for what you say. For what hope can you have to be saved, when you walke in no path of salvation? what hope can a man have to come to London speedily, that travelleth nothing that way, but quite contrary? what hope can a man have to reape a good crop of cozne, that useth no meanes, neither ploweth, soweth, nor harroweth?

harroweth? what hope can a man have to be fat and well liking of his body, that seldome or neber eateth any meat? what hope can a man have to escape drowning, which leapeth into the Sea? Even so what hope can you have to be saved, when you walk nothing that way, when you use no means, when you doe all things that are contrary to the same? For (alas) there is nothing in you of those things which the Scriptures doe asseure must be in all those that shall be saved. There be none of the forenamed signes and tokens in you. You are ignorant, profane, and carelesse. God is not worshipped under your rooke. There is no true feare of God in your selfe, nor in your household. You seldome hear the word preached. You content your selfe with an ignorant Minister. You have no prayers in your family, no reading, no singing of Psalmes, no instructions, exhortations, admonitions, or any other Christian exercises. You make no conscience of the obseruation of the Sabbath. You use not the name of God with any reverence. You break out sometimes into horrible oathes and cursings. You make an ordinary matter of swearing by your faith and your troth. Your wife is irreligious, your children dissolute and ungraci-

ong, your servants profane and care-
lesse. You are an example in your own
house of all Atheisme and conscience-
lesse behaviour. You are a great game-
ster, a riotour, a spend-thrift, a drin-
ker, a common ale-house hunter, a
whore-hunter; and, to conclude, gi-
ven to all vice and naughtinesse. Now
then, I pray you, tell me, or rather let
your conscience tell me, what hope can
you have to be saved, so long as you
walke and continue in this course.
Doth not **S. John** say, If we say we
have fellowship with him, and walke in
darknesse, we are liars? Doth not the
same Apostle abouch, that such as say
they know God, and keepe not his
commandements, are spars?

1 John 1. 6.

1 John 3. 4.

1 Joh. 3. 18.

Againe, doth he not say, Hee that
committeth sin, is of the Divell: And,
Whosoever doth not righteousness, is
not of God? Doth not our Lord Je-
sus flatly tell the Jewes (which brag-
ged that Abraham was their father)
that they were of their father the De-
vell, because they did his works?
Doth not the Apostle Paul say, His
servants we are to whom we obey, whe-
ther it be of sin unto death, or of obe-
dience unto righteousness? Doth not
the Scripture say, He that doth righ-
teousnesse is righteous? Doth not our
Lord Jesus affirme, that, Not every
one that saith, Lord, Lord, shall enter

Rom. 6. 16.

John 3. 7.

Mat. 7. 21.

into the kingdome of heaven, but he that doth the will of my Father which is in heaven. **Therefore I conclude, that forasmuch as your whole course is carnall, carelesse, and dissolute, you can have no warrantable hope to be saved.**

Phil. I doe verily thinke that this mans case (which now you have laid open) is the case of thousands.

Theol. **Yea doubtlesse, of thousand thousands, the more is the pittie.**

Asun. Soft and faire, Sir, you are very round indeed. Soft fire maketh sweet mault. I hope you know we must be saved by mercy, and not by merit. If I could doe all my selfe, wherefore serveth Christ? I hope that which I cannot doe he will doe for me. And I hope to be saved by Jesus Christ as well as the best of you all.

Theol. **Oh, now I see which way the game goeth. You would faine make Christ a cloake for your sins. You will sin that grace may abound. You will sin frankly, and set all upon Christs score. Cruely there be many thousands of your mind, which hearing of Gods abundant mercy in Christ, are thereby made more bold to sin. But they shall know one day, to their cost, what it is to abuse the mercy of God. The Apostle saith, The mercy and loving kindnesse of God should**

Rom. 2. 4.

should lead us to repentance. But we see it leads many to further hardnesse of heart. The Prophet saith, With him is mercy that he may be feared. But many thereby are made more secure and carelesse. But to come nearer the marke: you say you hope to be saved by Jesus Christ. I answer, If those things be found in you which the Scripture avoucheth to be in all that shall be saved by him, then you may have good confidence, and assured hope, otherwise not. Now the Scriptures do thus determine it, and set it down, that if a man be in Christ, and looke to be saved by him, he must be endued with these qualities following:

first, he must be a new Creature,
Secondly, he must live, not after the lusts of men, but after the will of God, 1 Pet. 4. 2.

Thirdly, he must be zealous of good workes, Tit. 2. 14.

fourthly, he must die to sin, and live to righteousness, Rom. 6. 14.

fifthly, he must be holy and unblameable, Col. 1. 23.

Sixthly, he must so walke as Christ hath walked, 1 John 2. 6.

Seventhly, he must crucifie the flesh, with the affections & lusts, Gal. 5. 24

Eighthly, he must walke, not after the flesh, but after the spirit, Rom. 8. 1.

Psal. 130. 4.

2 Cor. 5. 27.
Nine things
required of
all that shall
be saved by
Christ.

Last of all, he must serue God in righteousness and true holinesse all the dayes of his life, Luke 1.75.

Now then what things are required of all that shall be saved by Christ. Now therefore if these things be in you in some measure of truth, then your hope is currant, sound, and good, otherwise it is nothing worth. For in vaine doe men say, they hope to be saved by Christ, when-as they walke dissolutely. The reason hereof is, because the members must be sutable to the head. But Christ our head is holy, therefore we his members must be holy also: as it is written, Be ye holy, for I am holy. Otherwise, if we will joyne profane and ungodly members to our holy head Christ, then we make Christ a monster. As if a man should joyne unto the head of a Lion, the neck of a Beare, the body of a wolfe, and the legs of a Foxe: were it not a monstrous thing? Would it not make a monstrous creature? Even such a thing they goe about, which would have swearers, drunkards, whozemongers, and such like, to be the members of Christ, and to have life and saluation by him. But sith you doe so much presume on Christ, I pray you let me aske you a question.

Antil. What is that?

Theol.

Theol. How doe you know that Christ died for you particularly, and by name?

Antil. Christ dyed for all men, and therefore for me.

Theol. But all men shall not bee saved by Christ. How therefore doe you know that you are one of them that have spectall interest in Christ, and shall be saved by his death?

Antil. This I know, wee are all sinners, and cannot be saved by any other than by Christ.

Theol. Answer directly to my question. How doe you know in your selfe, and for your selfe, that you are one of the elect, and one of those for whom Christ dyed?

Antil. I know it by my good faith in God, because I put my whole trust in him, and in none other.

Theol. But how know you that you have faith? or how shall a man know his faith?

Antil. I know it by this, that I have alwayes had as good a meaning, and as good a faith to God-ward, as any man of my calling, and that is not book-learned. I have alwayes feared God with all my heart, and served him with my prayers.

Theol. Tush, now you goe about the bush, and hover in the ayre: answer mee to the point. How doe you know

know certainly and assuredly, that Christ dyed for you particularly, and by name :

Antil. You would make a man mad. You put me out of my faith : you drive mee from Christ. But if you goe about to drive mee from Christ, I will never beleeve you. For I know wee must bee saved only by him.

Theol. I goe not about to drive you from Christ, but to drive you to Christ. For how can I drive you from Christ, seeing you never came neere him? How can I drive you out of Christ, seeing you were never in him? But this is it that deceibeth you and many others, that you thinke you beleeve in Christ, because you say you beleeve in Christ; as though faith consisted in words; or as though a man had faith, because hee saith so. If every one that saith he hath faith, therefore hath faith, and every one that saith he beleeveth in Christ, doth therefore beleeve; then who will not have faith? who will not beleeve? But in very deed, your faith, and the faith of many others, is nothing else but meere imagination. But all this while you have not answered my question touching your particular knowledge of Christ.

Antil. I can answer you no otherwise than I have answered you. And I thinke I have.

I have answered you sufficiently.

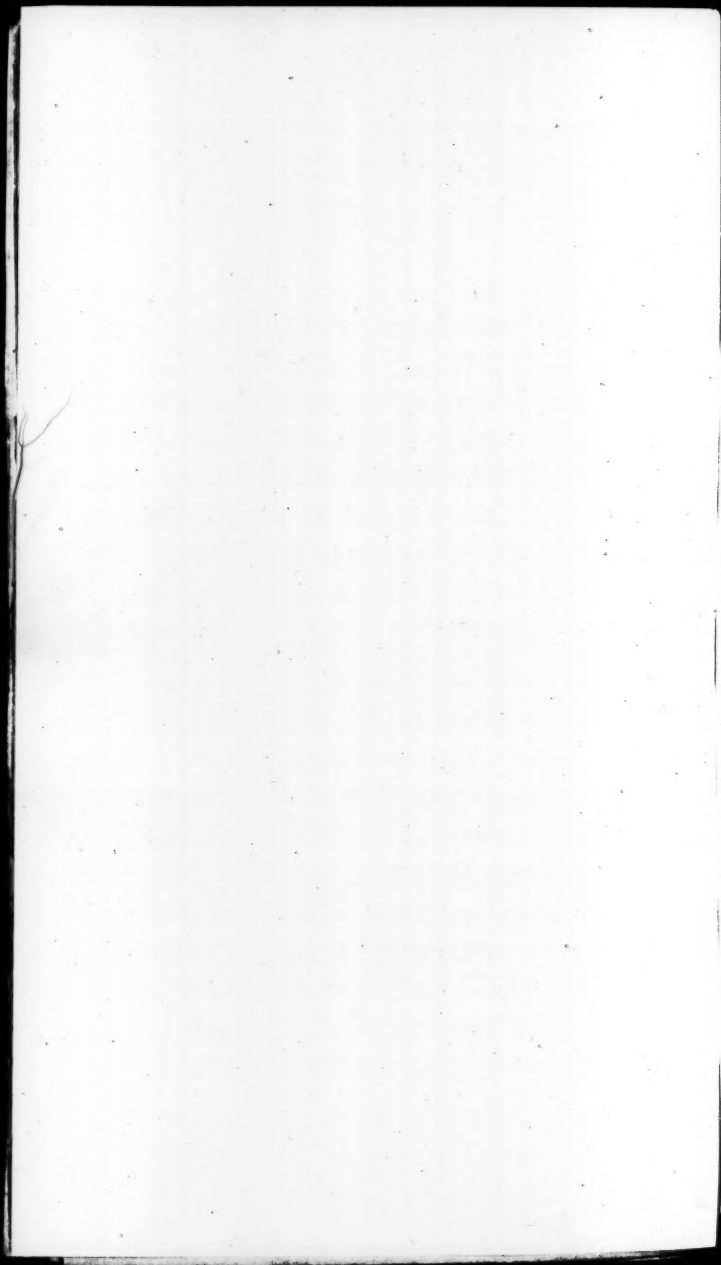
Theol. No, no : you faulter in your speech : your answer is not worth a button: you speak you wot not what; you are altogether befogged and benighted in this question. But if there were in your heart the true knowledge and lively feeling of God, then I am sure you would have peeld another and a better answer : then you would have spoken something from the sense & feeling of your owne heart, and from the worke of Gods grace within you. But because you can peeld no sound reason that Christ dyed for you particularly and by name, therefore I suspect you are none of them which have proper interest in him, and in whom his death takes effect indeed.

Phil. I thinke this question would gravell a great number : and few there be that can answer it aright.

Theol. It is most certaine, I know it by lamentable experience, that not one of an hundred can soundly and sufficiently answer this question; none indeed, but onely those in whom the new worke is wrought, and doe by the inward worke of the Spirit feele Christ to bee theirs. I have talked with some, which are both witty, sensible and learned, who notwithstanding, when they have beene brought

brought to this very point and issue, have stuck soze at it, and staggered very much. And howsoever they might by wit and learning shuffle it over, and in a blundring sozt speake reason, yet had they no feeling of that which they said, and therefore no assurance: and consequently as good never a whit, as never the better. It is the sanctifying Spirit, that giveth feeling in this point: and therefore without the feeling of the operation of the same spirit, it can never be soundly answered. Thus then, I doe close up this whole matter: As the Vine-branch cannot live and bring forth fruit, except it abide in the Vine: no more can wee, except wee abide in Christ, and be truly grafted in him by a lively faith: None can have any benefit by him, but they onely which dwel in him: None can live by Christ but they which are changed into Christ: None are partakers of his body, but they which are in his body: None can be saved by Christ crucified, but they which are crucified with Christ: None can live with him being dead, but those which die with him being alive. Therefore let us run downward in mortification, that we may shoot upward in sanctification: let us die to sin, that we may live in righteousness: let us die while we

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re all be, that we may live when we
re dead.

Afun. If none can be saved by Christ,
but onely these which are so qualified
as you speak of, then Lord have mercy
upon us: then the way to heaven is ve-
ry strait indeed, and few at all shall be
saved. For there bee few such in the
world.

Theol. You are no whit therein
misceved. For when all comes to all,
it is most certaine, that few shall bee
saved. which thing I will shew unto
you both by Scripture, reasons and
examples.

Afun. First then let us heare it pro-
ved by the Scriptures.

Theol. Our Lord Jesus saith, En-
ter in at the strait gate. For it is the
wide gate, and broad way that leads to
destruction; and many there be which
goe in thereat: because the gate is
strait, and the way narrow, that leadeth
unto life, and few there be that find it.

Mat. 7. 10.

Againe he saith, Many are called, but
few chosen. In another place we read
of a certaine man which came to our
Saviour Christ, & asked him of pur-
pose, whether few should be saved. To
whom our Saviour answered thus:
Strive to enter in at the strait gate.

Mat. 20. 16.

For many (I say unto you) will seek to
enter in, and shall not be able. In
which answer, albeit our Saviour
doth

Luk. 13. 24.

doth not answer directly to his question, either negatively or affirmatively, yet doth he plainly insinuate by his speeches, that few shall be saved. For first he bids us strive earnestly; noting thereby, that it is a matter of great strife against the world, the flesh, and the Diabell. Secondly, he affirmeth that the gate is very strait; noting, that none can enter in without vehement crowding, and almost breaking their shoulder-bones. Lastly, he saith, that Many which seeke to enter in shall not be able; noting thereby, that even of them that seeke, many shall step short, because they seeke him not aright. Esaias also saith, Except the Lord of Hosts had left us a seed, wee had been as Sodome; and had beene like to Gomorrah. The Apostle also alledgeth out of the Prophet, that the Lord will make a short account in the earth, and gather it into a short sum with righteousness. These Scriptures, I thinke, are sufficient to prove that few shall be saved.

Esay 1. 9.

Rom. 9. 28.
Esay 10. 23.

Asun. Now let us heare your reasons. Theol. If wee come to reason, we may rather wonder that any should be saved, than that few shall be saved. For wee have all the lets and hindrances that may be, both within us, and without us, wee have (as they say)

say) the Sun, Moone, & seven Stars
against us. We have all the Diabls
in hell against us, with all their
hornes, heads, marvellous strength,
infinite wiles, cunning devices, deep
fleights, & methodicall temptations.
Here runs a soze streame against us.
Then have wee this present evill
world against us, with her innu-
merable baits, snares, nets, gins, and
grins, to catch us, fetter us, and en-
tangle us. Here we have profits and
pleasures, riches and honour, wealth
and preferment, ambition and cove-
tousnesse. Here comes in a Camp-
royall of spirituall and invisibile ene-
mies. Lastly, we have our flesh, that
is, our corrupted nature against us:
wee have our selves against our
selves. For wee our selves are as
great enemies to our salvation, as
either the World, or the Diabell. For
our understanding, reason, will and
affections are altogether against us.
Our naturall wisdoms is an enemy
unto us. Our concupiscences and
lusts doe minister strength to Sa-
tans temptations. They are all in
league with Satan against us. They
take part with him in every thing a-
gainst us and our salvation. They
fight all under his standard, and re-
ceibe their pay of him. This then
goeth hard on our side, that the Di-
bell

bell hath an inward part against us ;
 and we carry alwaies within us our
 greatest enemy, which is ever rea-
 dy, day and night, to betray us into
 the hands of Satan ; yea, to unbolt
 the doore, and let him in to cut our
 throats. Here then we see an huge
 army of dreadfull enemies, and a ve-
 ry legion of Devils, lying in ambush
 against our soules. Are not we
 therefore poore wretches in a most pi-
 tiffull case, which are thus betrayed
 and besieged on every side ? All
 things then considered, may wee not
 justly marvell that any shall be saved ?
 For who seeth not, who knoweth not,
 that thousand thousands are carried
 headlong to destruction, either with the
 temptations of the World, the flesh,
 or the Devil ? But yet further I
 will shew by another very manifest
 and apparent reason, that the num-
 ber of Gods Elect upon the face of
 the earth, are very few in comparison
 which may thus be considered: First,
 let there be taken from amongst us all
 treacherous papists, atheists, & heret-
 ticks. Secondly, let there be shoo-
 led out all vicious and notorious
 evill-livers ; as, Swearers, Drun-
 kards, whozemongers, worldlings,
 Decayers, Coseners, Proud men,
 Rioters, Gamblers, & all the profane
 multitude, Thirdly, let there bee re-
 fused

fused and sorted out all Hypocrites, carnall Protestants, baine Professors, Backsliders, Deceivers, & cold Christians. Let all these, I say, be separated, and then tell me how many sound, sincere, faithfull, and zealous worshippers of God will be found amongst us. I suppose we should not need the Art of Arithmeticke to number them. For I thinke there would be very few in every Village, Town, and Citty: I doubt they would walk very thinly in the streets, so as a man might easily tell them as they go. Our Lord Jesus asks a question in the Gospel of S. Luke, saying, Do you think when the Son of man commeth that he shall find faith on the earth? **To which we may answer, Surely very little.**

Luke 18.8.

Phil. Now; according to your promise, shew this thing also by examples.

Theol. In the first age of the world all flesh had so corrupted their wayes, that God could no longer beare them, but even bowed their destruction by the overflowing of waters. When the flood came, how few were found faithfull? Eight persons onely were saved by the Arke. How few righteous were found in Sodome and the Citties adjoyning? But one poore Lot and his family. How few beleevers were found in Jericho? But one Rahab. How few of the old Israelites

Heb. 3. 19.

1 Kings 17.

Esay 53. 7.

elites entred into the Land of Promise: But two, Caleb and Joshua: the rest could not enter in because of their unbeliefe. The true and visible Church was small during the government of the Judges, as appeareth plentifully in that Booke. In Eliahs time the Church was so small that it did not appeare. In the reign of the Kings of Israel and Judah the sincere worshippers were very few, as appeareth by all the Prophets. During the captivety the Church was as the Moone under a cloud, she was driven into the wilderness, where she hid her selfe. During the persecutions of the Greeke Empire by Gog, Magog, and Egypt, they were fewest of all. In Christs time what a silly company did he begin withall? How were all things corrupted by the Priests, Scribes, and Pharisees? In the beginning of the Apostles preaching there were but few beleivers. After the first six hundred years what an Eclipse was in the Church during the height of Antichrists reigne? How few true worshippers of God were in the world for the space almost of seven hundred yeeres? Since the Gospel was broached and spread abroad how few doe beleefe? And as the Prophet saith, Lord, who hath beleevd our report? Thus then you

you see it is apparent (both by Scripture, reason, and examples of all ages) that the number of the Elect is very small, and when all comes to all few shall be saved.

Phil. I pray you tell us how few, and to what scantling they may be reduced; whether one of an hundred, or one of a thousand shall be saved.

Theol. No man knowes that, neither can I give you any direct and certaine answer unto it. But I say, that in comparison of the Reprobate there shall but a few be saved. For all that professe the Gospel are not the true Church before God. There be many in the Church which are not of the Church.

Phil. How doe you prove that?

Theol. Out of the ninth to the Romans, where the Apostle saith, All are not Israel that are of Israel. And againe Esay cryeth concerning Israel, Though the number of the children of Israel were as the sand of the sea, yet but a remnant shall be saved, *Rom 9 27.*

Rom. 9. 6.

Phil. How doe you ballance it in the visible Church? or in what comparison doe you take it? let us heare some estimate of it. Some thinke one of an hundred, some, but one of a thousand shall be saved.

Theol. Indeed I have heard some learned and godly Divines give such con-

Rom. 9. 27.

conjectures; but for that matter I can say nothing to it. But only let us observe the comparison of the holy Ghost betwixt a remnant and the sand of the Sea, and it will give some light into the matter.

Phil. Doth not the knowledge of this doctrine discourage men from seeking after God?

Phil. 2. 12.

Theol. Nothing lesse. But rather it ought to awake and stir up in us a greater care of our salvation, that we may be in the number of Christs little flock, which make an end of their salvation in feare and trembling.

Phil. Some make light of all these matters. Others say, As for the life to come, that is the least matter of an hundred to be cared for. As for that matter, they will leave it to God, even as pleaseth him: they will not meddle with it. For they say, God that made them must save them. They hope they shall doe as well as others, and make as good shift as their neighbours.

Theol. It is lamentable that men should be so carelesse, and make so light of that which (of all other things) is most weighty and important. For what shall it profit a man though he should win the whole world, if he lose his soule? as the Author of all wisdom testifieth, Mat. 16. 26.

Asun. I pray you, Sir, under correcti-

on,

on, give me leave to speake my mind in this point. I am an ignorant man, pardon me if I speake amisse: for a fooles bolt is soone shot.

Theol. Say on,

Afun. I doe verily thinke that God is stronger than the Divell. Therefore I cannot beleeeve that he will suffer the Divell to have more than himselfe. He will not rake it at his hands. He loveth mankind better than so.

Theol. You doe carnally imagine that God will wrestle and strive with the Divell about the matter. As for Gods power it doth never crosse his will: for God can do nothing against his will and decree, because hee will not.

Afun. Yea, but the Scripture saith, God will have all men saved.

Theol. That is not meant of every particular man, but of all sorts some; some Jewes, some Gentles, some rich, some poore, some high, some low, &c.

Afun. Christ died for all: therefore all shall be saved.

Theol. Christ died for all in sufficiency of his death, but not in efficacie unto life. For only the Elect shall be saved by his death: as it is written, This is my blood in the New Testament, which is given for you; meaning his Disciples and chosen childzen. And again, Christ being consecrated,

Luke 21.26.

is made the Author of salvation to all that obey him.

Afun. God is mercifull, and therefore I hope he will save the greatest part for his mercy sake.

Rom. 9.

Theol. **The greatest part shall perish: but all that shall be saved, shall be saved by his mercy: as it is written,** He will have mercy on whom he will have mercy, and whom he will he hardeneth. **And again,** It is not in him that willeth, or him that runneth, but in God that sheweth mercy. **Therefore though God be infinite in mercy, and Christ infinite in merit, yet none shall have mercy but only the vessels of mercy.**

Antil. Can you tell who shall be saved, and who shall be damned? Do you know Gods secrets? When were you in heaven? When spake you with God? I am of the mind that all men shall be saved. For Gods mercy is above all his works. Say you what you will, and what you can, God did not make us to condemne us.

Theol. **You are very peremptory indeed: you are more bold than wisest for Christ saith, Few shall be saved: you say, All shall be saved. whether then shall we beleefe, Christ or you?**

Antil. If there should come two soules, one from heaven, and another from hell, and bring us certaine newes how the case stood, then I would beleefe it indeed.

Theol.

Theol. But case two soules of the dead should come, the one from heaven, the other from hell, I can tell you aforehand certainly what they would say, and what newes they would bring.

Antil. What, I pray?

Theol. They would say there be few in heaven, and many in hell: heaven is empty, and hell is full.

Antil. How know you that? how know you they would say so?

Theol. I am sure, if they speak the truth, they must needs say so.

Antil. Must they needs? Why, I pray you, must they needs?

Theol. Because the word of God saith so. Because Moses and the Prophets say so. If you will not beleve Moses and the Prophets, neither will you beleve though one, though two, though an hundred should rise from the dead.

Antil. Yes but I would.

Theol. I pray you let me aske you a question: Whether do you thinke that God and his word, or the soules of dead men, are more to be credited?

Antil. If I were sure that God said so, then I would beleve it.

Theol. If his word say so, doth not he say so? Is not he and his word all one?

Antil. Yet for all that if I might hear

heare God himselfe speake it, it would move me much.

Theol. You shew your selfe to be a notable Iudell. You will not beleeve Gods word without signs, and miracles, and wonders from the dead.

Antil. You speak as though you knew certainly that hell is full; you doe but speake at randome: you cannot tell; you were never there to see. But for mine owne part, I beleeve there is no hell at all, but onely the hell of a mans conscience.

Theol. Now you shew your selfe in kind what you are. You say you beleeve no hell at all. And I thinke, if you were well examined, you beleeve no heaven at all, neither God nor Diuell.

Antil. Yes, I beleeve there is a heaven, because I see it with mine eyes.

John. 20. 29.

Theol. You will beleeve no more belike than you see: but Blessed is hee that beleeueth, and seeth not. You are one of the rankest Atheists that euer I talked withall.

Antil. You ought not to judge: you know not mens hearts.

Theol. Out of the abundance of the heart the mouth speaketh, Mar. 12. 34. You have sufficiently bewrayed your heart by your words. For the tongue is the key of the mind. As for judging, I judge you onely by your fruits.

fruits : which is lawfull. For we may justly say, It is a bad tree which bringeth forth bad fruit : and he that doth wickedly, is a wicked man. But it is you, and such as you are, that will take upon you to judge mens hearts. For though a mans outward actions be religious and honest, yet you will condemne him. And if a man give himselfe to the word and prayer, reforme his family, and abstaine from the grosse sins of the world, you will by and by say, He is an Hypocrite. And thus you take upon you to judge mens hearts, as though you knew with what affection these things are done.

Antil. I confesse I am a sinner : and so are all other for ought I know. There is no man but hee may be amended. I pray God send us all of his grace, that we may please him, and get to heaven at last.

Theol. Now you would shuffle up all together, as though you were as good as the best, and as though there were no difference of sinners : but you must learne to know that there is a great difference of sinners. For there is the penitent and the impenitent sinner, the carefull and the carelesse sinner, the sinner whose sins are not imputed, and the sinner whose sins are imputed ; the sinner that shall be saved,

Esay 5.18.

sabed, and the sinner that shalbe damned. For it is one thing to sin of frailty, another thing to live in it, dwell in it, and trade in it, and (as the Holy Ghost speaketh) to suck it in, as the fish sucketh water, and to draw it unto us with cart-ropes and cords of vanity.

To conclude therefore; there is a great difference betwixt a sinner and a sinner, as betwixt light and darkness. For though Gods children be sinners in respect of the remnants of sin within them, yet the Scriptures call them just and righteous, because they are justified by Christ, and sanctified by his grace and holy Spirit. And for this cause it is that S. John saith, He that is borne of God sinneth not, 1 John 4.6.

Antil. What, I pray you, did you never sin?

Theol. Yes: and what then? What are you the better?

Antil. You Preachers cannot agree amongst your selves: one saith one thing, and another saith another thing, so that you bring the ignorant people into a hammering, and they know not on which hand to take.

Theol. The Preachers, God thanked, agree very well together in all the main grounds of Religion, and principall points of salvation, &c.

if they dissent in some other matters, you are to trie the spirits, whether they be of God or no. You must trie all things, and keepe that which is good.

Antil. How can plaine and simple men trie the spirits and doctrines of the Preachers?

Theol. **Yes.** For the Apostle saith, The spirituall man discerneth all things. And St. John saith to the holy Christians, You have received an ointment from that holy One, and know all things; that is, all things necessary to salvation. Those therefore which have the Spirit of God, can judge and discern of doctrines, whether they be of God or no.

1 Cor. 2. 15.

1 John 2. 26.

Antil. I am not booke-learned, and therefore I cannot judge of such matters. As for hearing of sermons, I have no leisure to goe to them, I have somewhat else to doe. Let them that are bookish, and heare so many sermons, judge of such matters. For I will not meddle with them, they belong not unto me.

Theol. Yet for all that you ought to reade the Scriptures, and heare the word of God preached, that you may be able to discern betwixt truth and falshood in matters of Religion.

Antil. Belike you thinke none can be saved without preaching, and that all

men stand bound to frequent Sermons: but I am not of your mind in that.

John 10.2.

John 8.47.

Theol. Our Lord Jesus saith, My sheep heare my voice. And againe he saith, He that is of God heareth Gods Word. Ye therefore hear it not, because yee are not of God. **You see therefore how Christ Jesus maketh it a speciall note of Gods children to heare his word preached.**

Antil. But I think we may serve God well enough without a Preacher. For Preachers are but men, and what can they doe? A Preacher is a good man so long as he is in the Pulpit: but if he be out of the Pulpit, hee is but as another man.

Rom. 10.

Theol. You speake contemptuously of Gods messengers, and of Gods sacred ordinance. But the Apostle doth fully answer your objection, saying, Faith comes by hearing, and hearing by the Word of God: and how can they heare without a Preacher? **In which words the Apostle tells you flatly, that you can never have faith, nor serve God aright without preaching.**

Antil. When you have preached all that you can, you can make the Word of God no better than it is: and some put in and put out what they list. The Scriptures are but mens inventions, and they made the Scriptures.

Theol. We preach not to make the word

word better, but to make you better,
As for putting in and putting out, it
is a meere untruth. And whereas
you say, The Scriptures were made
by men, it is blasphemie once to think
it, and you are worthy to receive your
answer at **Tiburne**.

Antil Now I see you are hot. I per-
ceive for all your godlinesse you will be
angry.

Theol. I take it to be no sin to be
angry against sin. For your sin is ve-
ry great, and who can beare it?

Antil. All this while you speak much
for preaching, but you say nothing for
prayer. I thinke there is as much need
of prayer as preaching. For I find in
the Scriptures, Pray continually; but
I find not, Preach continually.

Theol. No man denieth but that
Prayer is most needfull alwaies to be
joynd unto Preaching and all other
holy exercises: for it is the hand-
maid to all. But yet we preferre preaching
aboue it, because preaching is both the
director and whetstone of Prayer:
yea, it steereth us aright in all spiritu-
all actions and seruices whatsoeuer:
without the which we can keepe no
certaine course, but are euer ready to
erre on this hand or that. Now
whereas you say you find, Pray con-
tinually, but not, Preach continually,
you might (if you were not wilfully
blind)

2 Tim. 3. 1.

blind) and also, **Preach continually.** For the Apostle saith to Timothie, Be instant, preach the word in season and out of season; that is, **alwaies as time and occasion shall serue.**

Antil. You extoll preaching, but you say nothing for reading. I beleeeve you condemne reading.

Theol. **Doth he that highly commenderh gold condemne silver? I doe ingenuously confesse that both publique and private reading of the Scriptures is very necessary and profitable, and would to God it were more used than it is: for it is of singular use both to encrease knowledge and judgement, and also to make us more fit to heare the word preached. For such men as are altogether ignorant of the History of the Bible, can heare the word with small comfort.**

Phil. It seemes that this man neither regards the one nor the other: because, for ought that I can see, he cares not greatly if the Scriptures were burnt.

Antil. Oh sirrah, you speake very malapertly: you may speake when you are bidden. Who made you a Judge? You are one of his Disciples, and that maketh you to speake of his side.

Phil. No, Sir, I hope I am Christs Disciple, and no mans. But assuredly I cannot hold my peace at your vile cavilling and most blasphemous speeches.

Antil.

Antil. I cry you mercy, Sir, you seeme to be one of these Scripture-men: you are of the Spirit: you are so full of it that it runneth out at your nostrils.

Phil. You doe plainly shew your selfe to be a scoffing Ismaelite.

Antil. And you doe plainly shew your selfe to be one of those folke of God which know their seats in heaven.

Phil. I pray God be mercifull unto you, and give you a better heart: For I see you are in the gall of bitternesse, and in the bond of iniquity.

Antil. You thinke there is none good but such as your selfe, and such as can please your humour. You will forsooth be all pure. But by God there be a company of pure knaves of you.

Theol. **Now you doe manifestly shew of what spirit you are. For you both swear and rastle with one breath.**

Antil. God forgive me. Why did he anger me then? There be a company of such controllers as he in the world, that no body can be quiet for them.

Theol. **I perceiue a little thing will anger you, sith you will be angry with him for speaking the truth.**

Antil. What hath he to doe with me? He is more busie than needs. Why doth he say I am in a bad case? I will not come to him to learne my duty. If I have faults he shal not answer for them. I shall answer for mine owne faults, and

every Fat shall stand on his owne bottom. Let him meddle with that he hath to doe withall.

Theol. You are too impatient ; you take matters at the worst. We ought friendly, and in love, to admonish one another : for we must have a care one of anothers saluation. I dare say for him, that he speaks both out of love and compassion towards you.

Antil. I care not for such love. Let him keepe it to himselfe. What doth he thinke of me ? doth he suppose that I have not a soule to save as well as he, or that I have no care of my saluation ? I would he should know that I have as great care of my saluation as he, though I make not such outward shews. For all is not gold that glisters. I have as good a meaning as he, though I cannot utter it.

Theol. These words might well be spared : I hope you will be pacified, and amend your life, and draw neere to God hereafter.

Antil. Truly, Sir, you may thinke of me what you please ; but I assure you I have more care that way than all the world wonders at, I thanke God for it. I say my prayers every night when I am in my bed. And if good prayers will doe us no good, God help us. I have alwayes served God duely and truly, and had him in my mind. I doe as I would

be done to. I keepe my Church, and tend my prayers while I am there: and I hope I am not so bad as this fellow would make me. I am sure, if I be bad, I am not the worst in the world, there be as bad as I. If I goe to hell I shall have fellowes, and make as good shift as others.

Theol. You think you have spoken wisely, but I like not your answer. For your words smell strongly both of ignorance, pride and unbeliefe. For first, you iustifie your selfe in your faithlesse and ignorant worship of God. And secondly you iustifie your selfe by comparisson with others, because others are as bad as you, and you are not the worst in the world.

Antil. Now I know you speake of ill will; for you never had any good opinion of me.

Theol. I would I could have as good an opinion of you as I doe desire, & that I might see that wrought in you which might draw my love and liking towards you. And as for ill will, the Lord knoweth I beare you none. I desire your conversion and salvation with my whole heart, and I would thinke my selfe happy if I might save your soule with the losse of my right arme.

Antil. I hope I may repent. For the Scripture saith, At what time soever a
N 5 sinner.

finer doth repent, God wil have mercy on him. Therefore if I may have space, and grace, and time to repent before death, and aske God forgivenesse, and say my prayers, and cry God mercy, I hope I shall doe well enough.

Theol. You speake as though repentance were in your power, and at your commandement, and that you can put it into your owne heart when you list: and that makes you and many others presume of it three houres before death. But you must know that repentance is the rare gift of God, and it is giben but to a few. For God will know him well that he bestoweth repentance upon, sith it is proper only to the Elect. It is no worldly matter. It is not attained without many and frequent prayers, and much hearing, reading, and meditating in the Word of God. It is not so easie a matter to come by as the world judgeth. It is not found but of them that seeke it diligently, and beg it earnestly. It is no ordinary three houres matter. Cry God mercy a little for fashion will not do it. Curstorie saying of a few prayers a little before death availeth not. For though true repentance be never too late, yet late repentance is seldome true. Herein delays are dangerous: for the longer we deferre it, the worse is our
safe

case. The farther a naile is driven in with a hammer, the harder it is to get out againe. The longer a disease is let run, the harder it is to cure, The deeper a tree is rooted, the harder it is to plucke up againe. The longer we deferre the time of our repentance, the harder it will be to repent. And therefore it is dangerous driving it off to the last cast. For an ancient Father saith, We reade but of one that repented at the last, that no man should presume; and yet of one, that none might despaire.

Augustine.

Well then, to conclude this point; I would have you to know that the present time is alwayes the time of repentance. For time past cannot be recovered, and time to come is uncertaine.

Antil. Sir, in mine opinion you have uttered some very dangerous things, and such as were enough to drive a man to despaire.

Theol. what be they I pray you?

Antil. There be divers things. But one thing doth most of all sicke in my stomack, and that is the small number that shall be saved, as you say. But I can hardly be perswaded that God made so many thousands to cast them away when he hath done. Doe you thinke that God hath made us to condemne us? Will you make him
to

to be the Author of condemnation?

Theol. Nothing lesse. For God is not the cause of mens condemnation, but themselves. For every mans destruction cometh of himselfe: as it is written; O Israel thy destruction is of thy selfe. As for God, he doth (in great mercy) use all possible means to save soules, as he saith by the Prophet, What could I have done more to my Vineyard that I have not done unto it? But to come neere to your question: I deny that God hath created the most part of men onely and solely unto perdition, as the proper end which he did aime at in creating them: but he hath created all things for the praise of his glory: as it is written, He hath created all things for himselfe, and the wicked also for the evill day. Then it followeth, that the cause and end why the wicked were created, neither was, nor is the onely destruction of his creature, but his owne praise and glory, that that onely might appeare and shine forth in all his works. Yet certaine it is that God for just causes (albeit unknowne and hid to us) hath rejected a great part of men. The causes, I say, of reprobation are hid in the eternall counsell of God, and knowne to his godly wisdom onely. They are secret, and hid from us, reserved in his eternall wisdom to

Hosea 13.

Esay. 54.

Pro. 164.

to be revealed at the glorious appearing of our Lord Jesus. His judgments (saith the Scripture) are as a great Deepe, and his wayes past finding out. It is as possible for us to comprehend the Ocean in a little dish, as to comprehend the reason of Gods counsell in this behalfe.

Psal. 36.
Rom. 11.

Antil. What reason, justice; or equity is there that sentence of death should be passed upon men before they be borne, and before they have done good or evil?

Theol. I told you before that we can never comprehend the reason of Gods proceeding in this behalfe: yet we must know that his Will is the rule of righteousnesse, and must be unto us in stead of a thousand reasons. For whatsoever God willeth, in as much as he willeth it, it is to be holden just. We cannot conceive the reason of many naturall things, and things subject to sense, as the motion of the celestiaall bodies, their unconceivable swiftnesse, their matter and substance, their magnitude, altitude, and latitude. We cannot thoroughly find out the causes of the thunder, lightning, winds, earth-quakes, ebblings & flowings of the sea, and many other things under the Sun: how then can wee possibly ascend up into the privie Chamber and Councell-house

house of God, to lift and search out the bottome of Gods secrets, which no wit or reach of man can any way attaine unto? Let us therefore learne in Gods feare to reuerence that which we cannot in this life comprehend.

This one thing I must say unto you, that whatsoeuer God decreeth, yet doth he execute no man till he hath ten thousand times deserbed it. For betwixt the decree and the execution thereof, commeth sin in us, and most just causes of condemnation.

Antil. If God have decreed mens destruction, what can they doe withall? who can resist his will? why then is hee angry with us? For all things must needs come to passe according to his decree and determination.

Theol. First, I answer you with the **Apostle**: O man, who art thou that pleadeest against God? Shall the thing formed say to him that formed it, Why hast thou made mee thus? Hath not the Potter power of the clay, to make of the same lumpe one vessell to honour, and another to dishonour? **Moreover,** I answer, that Gods decree doth not enforce the will of man, which worketh and moobeth of it selfe. It hath in it selfe the beginning of evill motion, and sinneth willingly. Therefore, though the decree of God imposeth a necessity upon all secondary causes (so

Rom. 9. 31.

ag.

as they must needs be framed and disposed according to the same) yet no coercion or constraint: for they are all carried with their voluntary motion. Even as we see the plume of a clock, being the first mover, doth cause all the other wheeles to move, but not to move this way or that way: for in that they move, some one way, and some another, it is of themselves; I meane, of their owne frame: so Gods decree doth move all secondary causes, but not take away their own proper motion. For God is the Author of every action, but not of any evil in any action. As the soule of man is the original cause of all motion in man, as the Philosophers dispute, but yet not of lame and impotent motion; for that is from another cause, to wit, some defect in the body: so, I say, Gods decree is the root and first cause of motion, but not of defective motion, that is from our selves. Likewise, that a bell soundeth, the cause is in him that ringeth it: but that it jarreth, the cause is in it selfe. Again, that an instrument soundeth, is in him that playeth upon it; but that it jarreth, is in it self; that is, in its own want of tuning. So then, to shut up this point: all instruments and middle causes are so moved of God, being the first Mover, that he alwayes doth
will

Will holily and justly in his moving. But the instruments moved are carried in contrary motions, according to their owne nature and frame. If they be good, they are carried to that which is good: but if they be evill, they are carried unto evill. So that according to the double beginning of motion and Will, there is a double and divers worke and effect.

Antil. But from whence comes it that man of himselfe, that is, of his own free motion, doth will that which is evill?

Theol. From the fall of Adam, whereby his Will was corrupted.

Antil. What was the cause of Adams fall?

Theol. The Diuell, and the depuration of his owne Will.

Antil. How could his will incline unto evill, it being made good, and he being made good?

Theol. He and his Will were made good, yet mutably good. For to be immutably good is proper onely to God. And Adam did so stand, that he might fall, as the event declared.

Antil. Was not the decree of God the cause of Adams fall?

Theol. No: but the voluntary inclination of his Will unto evill. For Adams Will was neither forced, nor by any violence of Gods purpose compelled.

pelled to consent : but he of a free will and ready mind left God , and joynd with the Devil.

Thus then I doe determine, That Adam sinned necessarily, if you respect the decree or event : but if you respect the first mover and inherent cause, which was his owne will, then he sinned voluntarily & contingently. For the decree of God did not take away his will, or the contingency thereof, but only order and dispose it. Therefore (as a learned writer saith) *Volens peccavit, & proprio motu* ; He sinned willingly, and of his owne motion. And therefore no evil is to be attributed unto God, or his decree.

Beza.

Antil. How then doe you conceive and consider of the purpose of God in all these things ?

Theol. Thus : That God decreed with himselfe, *uno actu*, at once,

That there should be a world.

That Adam should be created perfect.

That he should fall of himselfe.

That all should fall with him.

That he would save some of the lost race.

That hee would doe it of mercie through his Son.

That he would condemne others for sin.

Antil. How doe you prove the decree

decree of reprobation; to wit, that God hath determined the destruction of thousands before the world was?

Rom. 9. 22.

2 Theſ. 5.

1 Pet. 2. 8.

Ezech. 18.

Theol. **The Scripture calleth the reprobates**, The vessels of wrath, prepared to destruction. **The Scripture saith**, God hath not appointed us unto wrath: **Therefore it followeth, that some are appointed unto wrath. The Scripture saith of the Reprobates**, that they were even ordained to stumble at the word. **The Scripture saith**, They were of old ordained to this condemnation, *Jude 4.*

Antil. But how answer you this? God wils not the death of a sinner: therefore hee hath predestinated none to destruction.

Theol. **Gods wils not the death of a sinner simply and absolutely, as it is the destruction of his Creature; but as it is a meanes to declare his justice, and to set forth his glory.**

Antil. God did foresee and foreknow, that the wicked would perish through their owne sinne: but yet he did not predestinate them unto it.

Theol. **Gods prescience and foreknowledge cannot be separated from his decree.** For whatsoeber God hath foreseene and foreknowne in his eternall counsell, he hath determined the same shall come to passe. For as it appertaines to his wisdom to fore-

know

know and foresee all things : so doth
it appertain to his power to moderate
and rule all things according to
his will.

Antil. What doe you call prescience
in God ?

Theol. Prescience in God is that
whereby all things abide present be-
fore his eyes : so that to his eternall
knowledge, nothing is past, nothing
to come ; but all things are alwaies
present : and they are so present, that
they are not as conceived imaginati-
ons, formes and motions ; but all
things are alwaies so present before
God, that he doth behold them in their
verity and perfection.

Antil. How can God justly determine
of mens destruction, before they have
sinned ?

Theol. This objection hath beene
answered in part before : for I told
you, that God condemneth none but
for sin, either originall only, or else
both originall and actuall. For how-
soever he doth in himselfe, before all
time, determine the reprobation of
many, yet he proceeds to no executi-
on, till there be found in us both just
deserts and apparent cause. There-
fore they deale unsoundly and foolishly,
which confound the decree of re-
probation with damnation it selfe ;
sith sinne is the cause of the one, and
onely

only the will of God of the other.

Phil. Well, Sir, sith we are so farre proceeded in this question, by the occasion of this mans objections and cavils, I pray you now, as you have spoken much of reprobation, and the causes thereof; so let us heare some what of election, and the causes thereof: and shew us out of the Scriptures that God hath before all worlds chosen some to eternall life.

Theol. **Touching the decree of election, there are almost none that make any doubt thereof; therefore small prooffe shall serve for this point. Onely I will confirme it by one or two testimonies out of holy Scripture. First, the Apostle saith, Blessed be God, even the Father of our Lord Jesus Christ, who hath blessed us with all spirituall blessings in heavenly things in Christ, as hee hath chosen us in him, before the foundation of the world, that wee should be holy, and without blame before him in love. You see the words are very plaine and pregnant for this purpose. Another confirmation is taken out of the 8. Chapter to the Romans, in these words: Those whom he knew before, did hee also predestinate to be like to the image of his owne Sonne, that hee might be the first borne of many brethren.**

Ephes. 1. 3.

Phil.

Phil. Which be the causes of election?

Theol. **The causes of election are to be found only in God himselfe. For eternall election dependeth neither upon man, neither yet upon any thing that is in man, but is purposed in himselfe, and established in Christ, in whom we are elected. This is fully proved in these words, Who hath predestinated us to be adopted through Jesus Christ in himselfe, according to the good pleasure of his will, to the praise of his glory, whereunto hee hath made us freely accepted in his beloved. Where we see the Apostle telleth us, that his free grace, and the good pleasure of his will, are the first motives or moving causes of election.**

Ephes. 1. 3, 6.

Phil. But the Papists fetch the first motive of election out of mans merits, and foreseene workes. For, say they, God did fore-see who would repent, believe, and doe well: and therefore hee made choyce of them.

Theol. **But they are greatly deceived; For I say againe and againe, that there is nothing in us which did move God to set his love upon us, and to chuse us unto life: but heere found the originall cause in himselfe; as it is written, He will have mercy upon whom he will have mercy; and whom he will hee hardneth. And againe**

Rom. 9.

Deut. 7. 7.

again: It is neither in him that wil-
leth, nor in him that runneth: but in
God that sheweth mercy. **The Lord**
himselfe also testifieth, that hee did
chuse his people not for any respect in
them, but only because he loved them,
and bare a speciall favour unto them.
So then it is a certaine truth, that
Gods eternall predestination exclu-
deth all merits of man, and all power
of his will, thereby to attaine unto e-
ternall life: and that his free mercy,
and undeserved favour, is both the
beginning, the midit, and the end of
our saluation: that is to say, All is of
him, and nothing of our selbes.

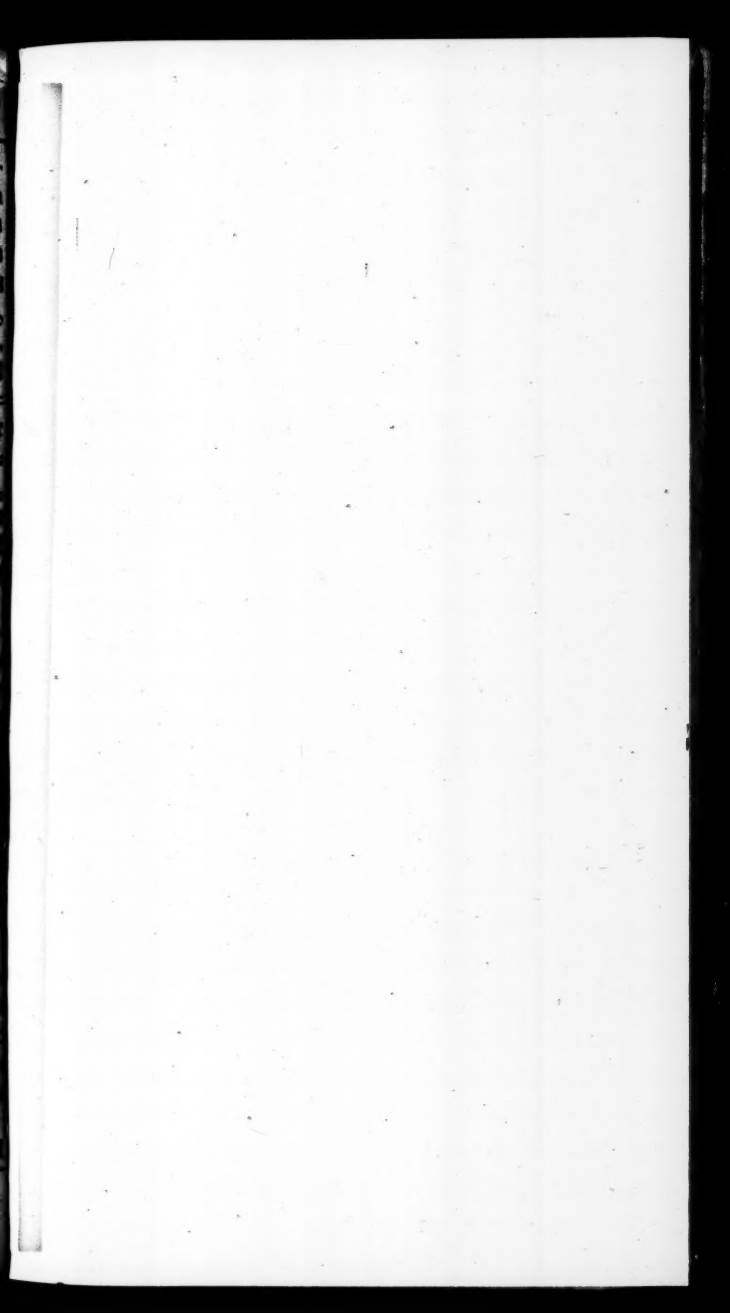
Phil. Whether then doth faith de-
pend upon election, or election upon
faith? That is, whether did God chuse
us because we doe beleeeve? or whether
doe we beleeeve because we are chosen?

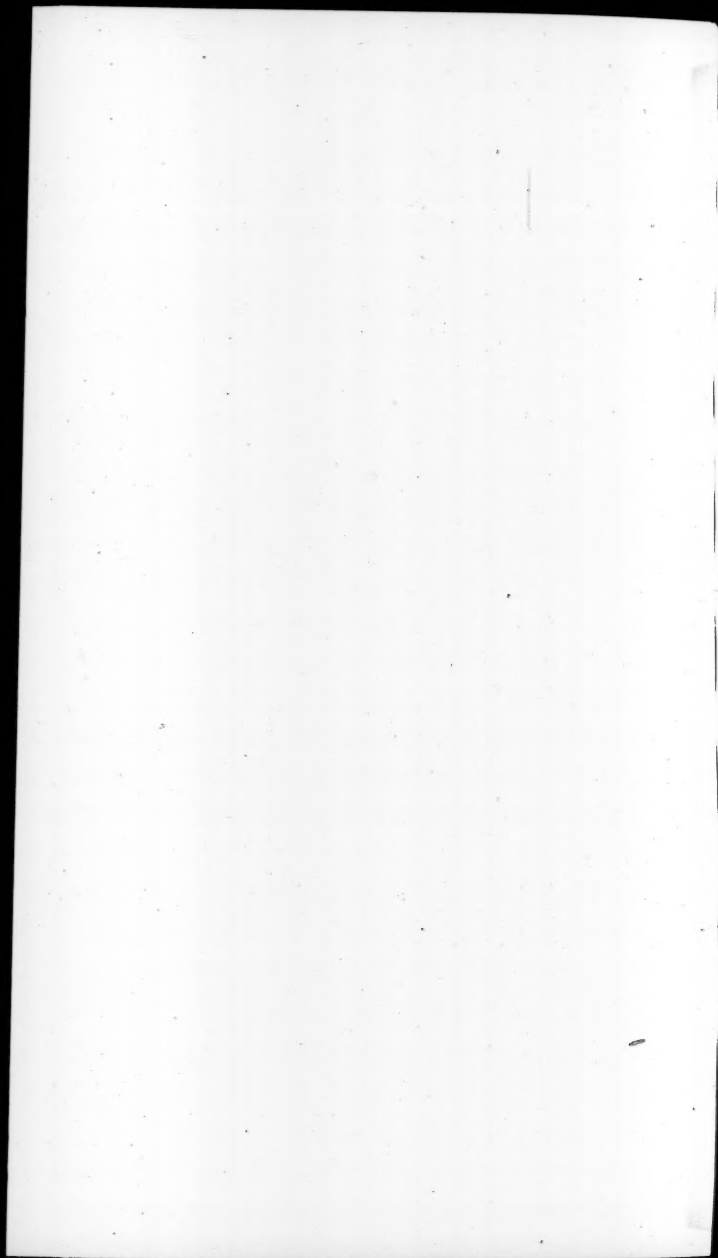
Theol. Out of all doubt, both faith
and all fruits of faith doe depend up-
on election. For therefore we beleeeve
because wee are elected; and not
therefore elected because we beleeeve.
As it is written, So many as were or-
dained to everlasting life, beleeeved.

AR 113. 41.

Antil. If men be predestinare before
they be borne, to what purpose serve
all precepts, admonitions, lawes? &c.
It forceth not how we live. For neither
our godly or ungodly life can alter the
purpose of God.

Theol.





Theol. **This is a very wicked and**
small objection, and sheweth a vile
and dissolute minde in them that use
it. But I would wish such men to
consider the end of election; which is,
that we should lead a godly life; As
is plainly set downe in the first to
the Ephesians, vers. 3. Where the A-
postle saith, God hath chosen us be-
fore the foundation of the world. But
to what end? that we should live as
he list? No, no, saith he; But that
we should bee holy and unblameable
before him. Again he saith, Wee are
predestinate to be made like the image
of his Sonne, that is, to bee holy and
righteous. For most certaine it is,
that wee can judge nothing of pre-
destination, but by the consequents;
that is, by our calling, justification,
and sanctification. For when once
we feele the worke of grace within us
(that is, that we are washed by the
new birth, and renewed by the holy
Ghost, finding in our selbes an un-
ained hatred of sin, and love of
righteousnesse) then are we sure, and
out of all doubt, that we are predesti-
nated to life. And it is even as much,
as if God had personally appeared
unto us, and whispered us in the
ere, and told us that our names are
taken, and written in the booke of
life. For whom he hath predestinate,
 them

Rom. 8. 16.

Rom. 8. 30.

them hee hath called : and whom hee hath called, them hee hath justified and whom hee hath justified, them hee hath glorified. **Now therefore,** we seele these markes of election wrought in us, we can be at no certainty in this point ; neither are we to take any notice of it, or meddle with it : but we must strive, according to that power and faculty we have, to live honestly, and civilly, waiting when God will have mercy on us, and give us the true touch. As for them that are carelesse and dissolute, setting all at six and seven, there is small hope that they are elected, never shall be called.

Antil. I think the preaching and publishing of this doctrine of predestination, hath done much hurt : and had beene good it had never beene knowne to the people, but utterly concealed. For some it driveth to despair, and others it maketh more secure and carelesse.

Theol. You are in a great error for this doctrine is part of Gods revealed Truth, which he would have knowne to his people. And in good sooth, it is of very great and comfortable use to the Children of God, against all the assaults of the devil and temptations of desperation whatsoever. For when a man hath once

in truth felt, by the effects, that God
hath chosen him to life, then though
the Devill lye soze at him, and the
conscience of Anne and his owne
trastles doe vehemently assault him;
yet he knoweth certainly that the eter-
nall purpose and counsell of God is
immutabell, and that because his sal-
vation is not grounded upon him-
selfe, or his owne strength, but upon
the unchangeable decree of God,
which is a foundation immoveable,
and alwayes standing sure and firme:
therefoze do the Devill and sin what
they can, yet hee shall be upheld in
righteousnesse and truth, and even
as it were) bozn up in the armes of
God even to the end. For whom God
loveth, to the end he loveth them.
Moreover, when once the Lords peo-
ple perceibe (by their sanctification and
new birth) both that the Lord hath re-
deemed & reprobated so many thousand
thousands, and made choyce of them
to bee hetres of his most glorious
kingdome, being in themselves of
the same mould and making that
others are, and that he hath done all
this of his free grace and undeserved
mercy towards them: oh how doth it
fill their hearts with the love of
him! Again, how frankely and
cheerfully doe they serve him! How
willingly and faithfully do they obey
him!

him ! Yea, how are they wholly rapt, and inflamed with the desire of him. For it is the perswasion and feeling of Gods love towards us, that draweth up our love to him againe ; as **S.** John saith, 1 Joh. 4. We love him, because he hath loved us first.

Luk. 7.

Mozeober, it is said of Mary Magdalen, that she loved much, because much was forgiven. For after she felt her many & great sins freely pardoned, her affections were kindled with the love and obedience of **Ch**rist. So likewise the Church in the Canticles, after she had been in the banquetting house of all spirituall grace, and felt the banner of **Ch**rists love displayed upon her, forthwith shee was rapt therewith, and cryed out (as it were in a swoon) that shee was sicke of love.

Cant. 2. 5.

Cant. 5. 5.

So againe, when **Ch**rist put in his hand by the hole of the doore (that is, touched the very inward parts of her heart by his spirit) then her heart yearned, and her bowels were affectioned towards him. This is it which

Eph. 3. 18, 19

S. Paul prayeth for upon his knees, that it may be granted to the Ephesians, that they may bee able to comprehend with all the Saints, what is the breadth and length, height and depth of Gods love towards us, and to know the love of **Ch**rist (which passeth knowledge)

and to bee filled with all fulnesse of God. Thus then you see the great and comfortable use of this doctrine of election, both in that it ministrereth strength and comfort against all temptations, as also because it constraineth us to love God, and of very love to feare him, and obey him.

Phil. Well Sir, I think now you have spent time enough in answering the objections and cavils of *Antilegon*. In all which I do observe one thing; that there is no end of cavilling and objecting against the truth: and that a man may object more in an houre, than a learned man can well answer in a day.

Theol. You say truth. And the reason hereof is, because men have sin in them out of measure, and the spirit of God but in measure. Therefore they can by the one object and conceive more against the truth, than by the other they shall be able to answer and say for it.

Phil. It appeareth indeed, that errors be infinite, and objections innumerable, and that there is no end of mens cavilling against Gods sacred truth. It is good for us therefore to be thorowly settled in the truth, that we bee not entangled or snared with any cavils or sophistications whatsoever. And I doe verily thinke (notwith-

standing all his objections, and exceptions) that he doth in his conscience desire with *Balaam*, to dye the death of the righteous, and to bee as one of them whom he seemeth to despise.

Theol. **I** am so perswaded too. For this is the triumph that vertue hath over vice, that where shee is most hated, there she is often desired and wished for. And this is the great punishment that God bringeth upon the wicked; *Virtutem ut videant, intabescantque relictâ*, as saith the Poet; That they shall see vertue, and pine away, having no power to follow it.

Phil. But now let us returne to the point we were in hand with, before we fell into these objections and cavils: which was concerning the small number of them which shall be saved: and as you have shewed us many reasons thereof, so proceed to speak yet more unto that point.

Theol. **As** I have shewed you of sundry lets, both within us and without us, which doe keep us back from God, and hold us fast in our sins: So now, unto all that hath been said before, I will adde nine great hindrances unto eternall life, which may not unſafely be termed nine bars out of heaven, and nine gates into hell.

Phil. Which be they?

Theol. They be these:

Fidelity.

Presumption of Gods mercy.

Examples of the multitude.

Long custome of sinne.

Long escaping of punishment.

Hope of long life.

Concedednesse.

All company.

Evill examples of Ministers.

Nine gates
into hell.

Phil. These indeed be strong barres out of heaven, and wide gates into hell. I pray you therefore prove them out of the Scriptures, and lay them forth somewhat more largely.

Theol. **The first, which is Infidelity is proved out of the fourth chapter to the Hebrewes, vers. 2. where it is written, Unto us was the Gospel preached, as unto them: but the word which they heard, profited them not, because it was not mixed with faith in those that heard it. And again, They could not enter in, because of unbeliefe. Here wee see, that unbeliefe did bar out the old people from entering into the land of Promise, which was a figure of Gods eternall Kingdome. And sure it is, that the same unbeliefe doth barre out thousands of us. For many will beleefe nothing but their owne fantasies. They will not beleefe the word of God: especially when it is contrary to their lusts and likings,**

Heb. 3. 19.

profits and pleasures. Though things be manifestly proved to their faces, and both the Chapter and the Verse shewed them, yet will they not beleebe; or though they say they beleebe, yet will they never goe about the practice of any thing, but reply against God in all their actions. And, for the most part, when God saith one thing, they will say another; when God saith yea, they will say nay, and so give God the lie. Some againe will say, If all be true that the Preachers say, then God help us. Thus you see how infidelity doth barre men out of heaven, and cast them into hell.

Phil. Let us heare of the second gate, which is, *Presumption of Gods mercy.*

Theol. This is set downe in the 29. of Deuteronomie, where the Lord saith thus, When a man heareth the words of this curse, and yet flattereth himselfe in his heart, saying, I shall have peace although I walke according to the stubbornnesse of mine owne heart, thus adding drunkennesse to thirst (that is, one sin to another) the Lord will not be mercifull unto him, but the wrath of the Lord and his jealousie shall smooke against that man, and every curse that is written in this booke shall light upon him, and the Lord shall put out his name from under heaven.

Here we see how the mighty God doth

doth thunder downe upon such as goe on in their sins, presuming of his mercy, and saying in their hearts, **If I may have but a Lord have mercy upon me three houres before death, I care not.** But it is just with God, when these three houres come, to shut them up in blindness, and hardness of heart, as a just plague for their presumption. Therefore the Prophet David, seeing the grievousnesse of this sin, prayeth to be delivered from it: **Keepe me, O Lord (saith he) from presumptuous sins, let them not reigne over me. Let all men therefore take heed of presumptuous sins. For though God be full of mercy, yet will he shew no mercy to them that presume of his mercy. But they shall once know, to their cost, that justice goeth from him as well as mercy.**

Psal. 19.

Phil. Let us come to the third gate, which is, the *Example of the multitude.*

Theol. This is proved in the 23. of Exodus, ver. 22. **Where the Lord saith flatly, Thou shalt not follow a multitude to doe evill. In another place the Lord saith, After the doing of the land of Egypt, wherein ye dwelt, shall ye not doe; and after the manner of the land of Canaan, whither I will bring you, shall ye not doe, neither walke in their ordinances.**

Lev. 18. 3.

Against this law did the children

of Israel offend, when they said in the stubboznnelle of their heart to the Prophet Jeremie, The word that thou hast spoken unto us in the name of the Lord we will not heare, but we wil doe whatsoever goeth out of our mouth, and we will doe as we have done, both we and our Fathers, our Kings, and our Princes, in the Cities of Judah, and the streets of Jerusalem, Jer. 44. 16.

Note here how they doe altogether refuse the word of the Lord, and how they follow the example of the multitude. We see in these our dayes by lamentable expertence how thousands are violently carried down the stream & for defence of it some will say, Do as the most men doe, and the fewest will speak ill of you: which is a very wicked speech. For if we will follow the course of the most, we shall have the reward of the most, which is eternall perdition.

Let us therefore take heed of bending with the sway: for the sway of the world doth weigh down all things that can be spoken out of the word of God, and openeth a very wide passage into hell.

Phil. Proceed to the fourth gate into hell, which is, the Long custome of sinne.

Theol. This is noted by the Prophet Jeremy to be a very dangerous thing.

thing. For he saith, Can the black-moore change his skin, or the Leopard his spots? Then may ye also doe good, which are accustomed to doe evill. Proving thereby, that it is as hard a matter to leave an old custome of sin, as to wash a Black-moore white, or to change the spots of a Leopard, which because they are naturall is most impossible. So when men through custome have made swearing, lying, adultery, and drunkenness (as it were) naturall unto them, oh how hard it is to leave them! For custome maketh another nature, and taketh away all sense and feeling of sin.

Jer. 13. 23.

Phil. Let us heare of the fifth gate, which is, the Long escaping of punishment.

Theol. This is avouched by the wise man in these words, Because sentence against an evill worke is not executed speedily, therefore the hearts of the children of men are set in them to doe evill. Where he sheweth, that one cause why men are so hardened in their sins, is, because God winketh at them, and letteth them alone, not punishing them immediately after they have sinned. For if God should forthwith strike downe one, and rain fire and brimstone upon another, and cause the earth to swallow up a third, then men would feare indeed. But

Eccles. 8. 11.

it hath beene shewed befoze, that God taketh not that course, but though he meet with some in this life, yet he lets thousands escape; and that makes them moze bold, thinking they shall neber come to their answer: even as an old theefe, which hath a long time escaped both prison and gallowes, thinkes he shall alwayes so escape, and therefore goeth boldly on in his thefts. But let men take heed, for as the Proverb saith, Though the Pitcher goeth long to the Well, yet at last it commeth broken home. So though men escape long, yet they shall not escape alwayes: for there will come a day of reckoning, a day that will pay it home for all. Thus you see how impunity leadeth numbers to destruction: that is, when men are let alone, and neither smitten by the hand of God, nor punished by the Law of the Magistrate.

Phil. Let us come to the sixth gate, which is, the *Hope of long life.*

Theol. This is affirmed by our Lord Jesus concerning that rich worldling, who, when he felt the world come in upon him with full streame, said he would pull down his barnes, and build greater, and say to his soule, Soule, thou hast much goods laid up for many yecres: live at ease, eat, drinke, and rake thy pastime. But

our Saviour calleth him foole for flattering himselfe in security, and promising unto himselfe long life. Moreover, he plainely told him that the same night he should make a hellish and miserable end. Note, I pray you, how Jesus Christ, the fountaine of all wisdom, calleth this man a foole, and peeldeth a reason thereof; to wit, because he gathered riches to himselfe, and was not rich in God: he had great care of this life, and none at all for that which is to come. So then it followeth, that all such are right fooles indeed, and may be chronicled for fooles (how wise soever they be taken and reputed in the world) which have much care for their bodies, and none for their soules; great care for this life, and little for that which is to come. Well, let all such profane worldlings as dreme and dote of long life (and therefore deferre the day of their repentance and conversion unto God) take heed by this mans example, that they reckon not without their host, and be suddenly snatcht away in the midst of all their pleasures and jollities; as Job saith, Some die in their full strength, being in all ease and prosperity: Their breasts run full of milke, and their bones run full of marrow. Wee see therefore how dangerous a thing it is for men to flatter.

Job. 21. 13.

flatter and sooth up themselves with hope of long life.

Phil. Proceed to the seventh gate, which is *Conceitednesse*.

Pro. 26. 12.

Pro. 26. 16.

Theol. This is indeed a very broad gate into hell. For the Scripture saith, Seest thou a man wise in his own conceit? There is more hope of a foole than of such a one. And againe, The foole is wiser in his owne eyes, than seven men that can give a sensible reason. The Holy Ghost we see affirmeth, that such as are puffed up with an overweening of their owne gifts, are farthest of all other from the Kingdome of Heaven. For they despise the wisdom of God to their owne destruction. They hold scorn to be taught; they will say they know as much as all the Preachers can tell them. For what can all the Preachers say more than this: We are all sinners, we must be saved by Christ, we must doe as we should be done to. There is no more, but doe well, and have well, &c. These poore soules, they looke aloft, they are desperately hoven up with conceitednesse, not knowing that they are poore, naked, blind, and miserable.

Rev. 3. 17.

These men trust altogether to their owne wit, learning, pollicie, riches, and great reputation in the

world

world. And because all men crouch to them, and clap their hands at them, therefore they swell like Turkie Cocks, set up their feathers, and draw their wings upon the ground with a kind of snuffe and disdain of all men, as if they were the onely sights of the world. Moreover, when men doe praise them for their naturall gifts, soothe them, and applaud them, then it is a wonder to see how they streake themselves, as though they would forthwith take their flight, and mount unto the clouds. But let all insolent and conceited men hearken unto the woe that is pronounced against them by the eternall King of glory, saying, Woe unto them that are wise in their owne eyes, and prudent in their owne sight. Againe, let them hearken to the counsell of God, which saith, Trust unto the Lord with all thine heart, but leane not unto thine owne wisdom. Be not wise in thine owne eyes, but feare God, and depart from evill. These silly conceited fooles thinke that because they have the cast of this life, and can cunningly compasse the things of this world, and goe through stritch with them, therefore they can compasse heaven also by their fine wits, and deepe devices; but alas, poore wretches, they
are

Esay 5. 21.

Pro. 3. 5.

1 Cor. 3. 19.

1 Cor. 1. 19.

Eccle. 2. 16.

are greatly and grossely deceibed. For the wisdom of the world is foolishnesse with God, and he catcheth the wise in their owne craftinesse. And againe the Lord saith, I will destroy the wisdom of the wise, and will cast away the understanding of the prudent. Let not these men therefore stand too much in their owne light, let them not trust to their owne policies: for they are all but as an ice of one nights freezing, which will deceibe them that trust unto it. Let them therefore become fooles in themselves, that God may make them wise. Let them denie themselves, that God may acknowledge them. Let them be humbled in themselves, that God may exalt them. For assuredly there is no use, after this life, of the most exquisite wisdom of flesh, it all endeth when we end. For how dieth the wise man? Even as dieth the foole, saith the Holy Ghost. And where all worldly wisdom endeth, there all heavenly wisdom beginneth. Thus therefore we see what a wide gate into hell Conceitednesse is, and how many enter in thereat.

Phil. Now let us understand of the eighth gate into hell, which is, *Ill company.*

Theol. The Spirit of God foreseeing the great danger of this, and knowing

knowing how ready we are to be carried away with ill company, doth give us most earnest warning to take heed of it as a most dangerous thing. Enter not (saith he) in the way of the wicked, and walke not in the way of evill men. Avoid it, goe not by it, turn from it, and passe by. **The reason hereof is peccled in another place, where it is said,** A companion of fooles shall be made worse. **Let men therefore take heed of ill company,** for many thereby have beene brought to the gallows, and have confessed upon the ladder, that ill company hath brought them unto it, and therefore have admonished all by their example to take heed and beware of lewd company. **Moreover the Scripture saith,** He that followeth vaine companions shall be filled with poverty. **And again in the same Chapter;** He that keepeth company with banquetters shameth his father. **Let us therefore say with David,** I am a companion of all them that feare God, and keepe his commandements. **And on the contrary let us say with him,** I have not haunted with vaine persons, neither kept company with the dissemblers. I hate the assembly of the evill, and have not accompanied with the wicked. **Let us therefore by Davids example shun the company of the wicked:** for as a man

Pro. 4. 14.

Pro. 13. 20.

Pro. 28. 19.

Psa. 119. 63.

Psal. 2. 6.

Jer. 15. 16.

is, so is his company. It is the surest note to discern a man by. For as all unlike things are unsociable, so all like things are sociable. Herein let us beware we deceive not our selves with vaine words, and an opinion of our owne strength, as if we were as strong as Christ, and could not be drawne away with any company. No, no, we are more apt to be drawne than to draw; to be drawne to evil by others, than to draw others to good; therefore God saith by his Prophet, Let them returne unto thee, but returne not thou unto them. Undoubtedly he is an odde man that is not made worse with ill company. For can a man touch pitch and not be defiled therewith? Can a man carry coales in his bosome and not be burnt? Daily and lamentable experience sheweth, that many of them which think themselves strong, are this way most grievously smited. Let a man thinke therefore he never abandoneth evil, till he abandon ill company. For no good is concluded in this Parliament. For ill company is the suburbs of Hell. Furthermore, it is to be observed, that some, upon admonitions and some inward compunctions of their owne conscience, doe leave their sins untill they have new provocations, and untill

til they come amongst their old copes-
mates and sin-companions; and then
are they carried backe againe to their
old byas, and return to their folly, as
a dog returneth to his vomit. For we
see some, which otherwise are of good
natures and dispositions, most pitiful-
ly and violently carried away with ill
company. For even as greene wood of
it selfe is unapt to burne, yet being
laid on the fire with a great deale of
seare wood, it burneth as fast as the
rest. So many toward youths, which
of themselves are not so prone unto e-
vill as others, yet with this violent
stream and blustering tempest of ill
company are carried clean away.

Pro. 36. II.

Phil. Let us come to the last gate,
which is, the *Evill examples of Mini-
sters.*

Theol. It grievebeth me, and I am
almost ashamed to speak of this point:
for is it not a wofull and lamentable
thing that any such should be found
amongst the sons of Levi? Is it not
a corsey, that the Ministers of
Christ should be of a scandalous con-
versation? For if the eye be dark, how
great is the darknesse? If they be ex-
amples of all evill to the flock, which
should be patterns, lights, and exam-
ples of all goodnesse, must it not needs
strengthen the hands of the wicked,
so as they cannot returne from their
wickednesse?

Jer. 23, 24.

Wickednesse: But this is an old disease and evill sicknesse, which hath alwayes beene in the Church. The Prophet Jeremy doth most grievously complaine of it in his time, and saith, **That** from the Prophets of Jerusalem is wickednesse gone forth into all the land. For both the Prophet and the Priest doe wickedly. I have seene (saith he) in the Prophets of Jerusalem filthinesse. They commit adultery, and walke in lies: they strengthen also the hands of the wicked, that none can returne from his wickednesse: they are all unto me as Sodome, and the inhabitants thereof as Gomorrah. And in the ninth verse of the same Chapter he sheweth, that it was no pleasure of joy unto him so publikely to reprove them, but that he did it with exceeding grieve, as being forced thereunto, both in regard of Gods glozy, and the good of the Church. His words are these, Mine heart breaketh within me, because of the Prophets, and all my bones shake. Moreover, in the same Chapter is set downe how the Lord would feed them with wormwood, and make them drinke the water of gall, and sundry other wayes plague them for their flatteries, seducements, corrupt doctrine, and evill example of life.

Phil. Most certaine it is that the evill example

example of Ministers, and especially of Preachers, is very dangerous and offensive: for thereby thousands are hardened in their sins. For men will say, Such a Minister, and such a Preacher doth thus and thus, and therefore why may not we doe so too? They are learned, and know the Word of God, therefore if it were evill I hope they would not doe it: for they should be lights unto us, and give us good examples. Therefore sith they doe such things, we cannot tell what to thinke, or what to say to the matter: they bring such simple folke as weare into a mammering.

Theol. **Oh that I could with the Prophet Jeremy quake and shake to thinke of these matters! Oh that I could mourn as a Dove in penning of it! Oh that I had in the wilderness a cottage, and could with Job be a brother to the Dragons, and a companion to the Ostriches, whilst I have any thoughts of these things! Oh that I could weep and mourn without an, before I yeeld you an answer! for weep indeed I may, but answer I cannot. Was (with much griefe I speake it, all is too true that you say, and herein the people have a vantage against us, if I may call it a vantage. But let this be my answer: If the blind leade the blind, both shall fall**

Mat. 15. 14.

fall into the ditch. Blind guides and blind people shall perish together. **J**e because we are wicked they will be more wicked, then both they and we shall burne in hell fire together. **T**hen let them reckon their gaines, and see what they have got. **T**hey have small cause to triumph ober us: for thereby their market is never a whit amended. **L**et them take this for answer. **A**nd let us that are the Ministers of **C**hrist, and **P**reachers of the Gospel, looke narrowly to our selves, and make straight steps to our feet: for if we tread never so little awry, we may see how many eyes are upon us. **L**et us therefore with David pray continually, **O** Lord, that my foot-steps slip not: for when my foot slipped they rejoyced against me. **A**nd as for the people, let them follow the examples of those which walke unblameably (as God be thanked some such there be) and let them flee the examples of such as are offensive. **S**o shall God have more glory, and they more peace in their own hearts. **T**hus have we heard what a wide gate is opened into Hell by the evill example of Ministers, and especially of Preachers.

Phil. Well, sith there be so many bars out of heaven, and so many gates into hell

hell, it is a very hard matter to breake
thorow all these bars, and so to enter
into life; and as hard a matter to misse
all these gates, and to escape hell. Hee
quits him well that can doe it.

**Theol. True indeed. And as hard a
thing as that is, so hard a thing is it
for flesh and bloud to enter into the
kingdome of heaven. And yet most
men make light of it, and thinke it is
the easiest matter of a hundzed.**

Afun. As hard as it is, yet I hope by
the grace of God I shall be one of them
that shall enter in. For so long as I do
as I would be done to, and say no body
no harm, nor do no body no harm, God
will have mercy on my soule. And I
doubt not but my good deeds shall weigh
against my evill deeds, and that I shall
make even with God at my later end. For
I thank God for it I have alwaies lived
in his feare, and served him with a true
intent. Therefore I know that so long as
I keep his commandements, and live as
my neighbours do, & as a Christian man
ought to do, he will not damn my soule.

**Theol. Can you then keepe Gods
Commandements?**

Afun. As neere as God will give me
grace.

**Theol. Nay, but I aske you whe-
ther you keepe them or no?**

Afun. I doe assay to keepe them as
neere as I can, I doe my true intent.
Though

Though I keepe them not all, yet I am sure I keepe some of them.

Theol. Because you say you keepe some of them, I pray you let me be so bold with you as to examine you in the particulars. You know the first Commandement is this, Thou shalt have none other Gods in my sight. Now say you, doe you keepe this?

Afun. I am out of all feare of it. For I never worshipped any God but one. I am fully perswaded there is but one God.

Theol. what say you to the second Commandement? Thou shalt not make to thy selfe any graven image,&c.

Afun. I never worshipped any images in my life, I defie them, I know they cannot help me, for they be but stocks and stones.

Theol. what say you to the third Commandement: which is this, Thou shalt not take the name of the Lord thy God in vaine,&c.

Afun. Nay certainly, I was never counted a swearer in my life, but I have served God alwayes of a child, and have had a good faith in him ever since I could remember; I would be sorrie else.

Theol. what say you then to the fourth Commandement? Remember that thou keepe holy the Sabbath day, &c.

Afun.

Asun. Nay, for that matter I keepe my Church as well as any man in the parish where I dwell, and mind my prayers as well when I am there. I thanke God for it (though I say it my selfe) I have beene alway well given, and have loved Gods word with all my heart; and it doth mee good to heare the Epistles and Gospels read every Sunday by our Vicar.

Theol. Tell me, what say you to the first Commandement: Which is; Honour thy Father and thy Mother, &c. Doe you keepe this?

Asun. I have alwaies loved and obeyed my father and mother from my heart. I hope there is no body can accuse mee for that: and I am sure, if I keepe any commandement, it is this. For when I was a boy, every body said that I was well given, and a toward child. Therefore if I should not keep this Commandement, it would bee a great griefe to mee, and goe as neere my heart, as any thing that came to me this seven yeeres.

Theol. What say you to the sixth Commandement: Thou shalt not kill?

Asun. It were strange if I should not keepe that.

Theol. What say you to the seventh: Thou shalt not commit adultery?

Asun. I thanke God for it, I was never given to women. God hath alwaies kept

kept mee from that ; and I hope , will
so still.

Theol. *what say you to the eighth :*
Thou shalt not steale ?

Afun. I am neither whoore-master
nor theefe.

Theol. *what say you to the ninth :*
Thou shalt not beare false witness:&c.

Afun. I defie all false witness bearing
from my heart.

Theol. *what say you to the last :*
Thou shalt not cover ?

Afun. I thanke God for it, I never
covered any mans goods but mine own.

Mat. 19. 20.

Theol. *Now I perceiue, you are a*
wonderfull man : you can keepe all
the **Commandements.** You are like
the **blind Ruler,** which said unto
Christ, All these things have I kept
from my mouth. **I perceiue now in-**
deed, that it is no marvell though you
make so light of preaching : for you
have no neede of it. You are whole,
you need not the **Physitian:** you feele
no miserie, and therefore you care not
for mercy. For where miserie is not
felt, there mercy is not regarded : but
I see you need no Saviour.

Afun. You say not well in that, I need
a Saviour : and it is my Lord Jesus that
must save me : for he made me.

Theol. *What need you a Saviour,*
thou you are no sinner ?

Afun. Yes beleeeve me, I am a sinner.

We

We are all sinners : there is no man but he sinneth.

Theol. How can you bee a sinner, sith you keepe all the Commandements ?

Ans. Yes, I am a sinner for all that.

Theol. Can you both bee a sinner, and be without sin too ? for he that keepeth the Commandements, is without sinne : which thing you say you doe. But I see how the case standeth ; that a great number of such ignorant and sottish men as you are, will in generall say you are sinners, because your conscience telleth you so ; but when it commeth to particulars, you know not how you sinne, nor wherein. I pray you therefore, let me lead you thorow the commandements againe, and deal with you in particulars, that I may bring you to the sight of your sinnes. How say you therefore, doe you upon your knees, every morning and evening, give God thanks for his particular mercies, and manifold favours towards you ? And doe you call much upon him privately, and much also with your family ? Answer me plainly and simply.

Ans. I cannot say so.

Theol. Then you have broken the first commandement, which chargeth us to give God his due worship

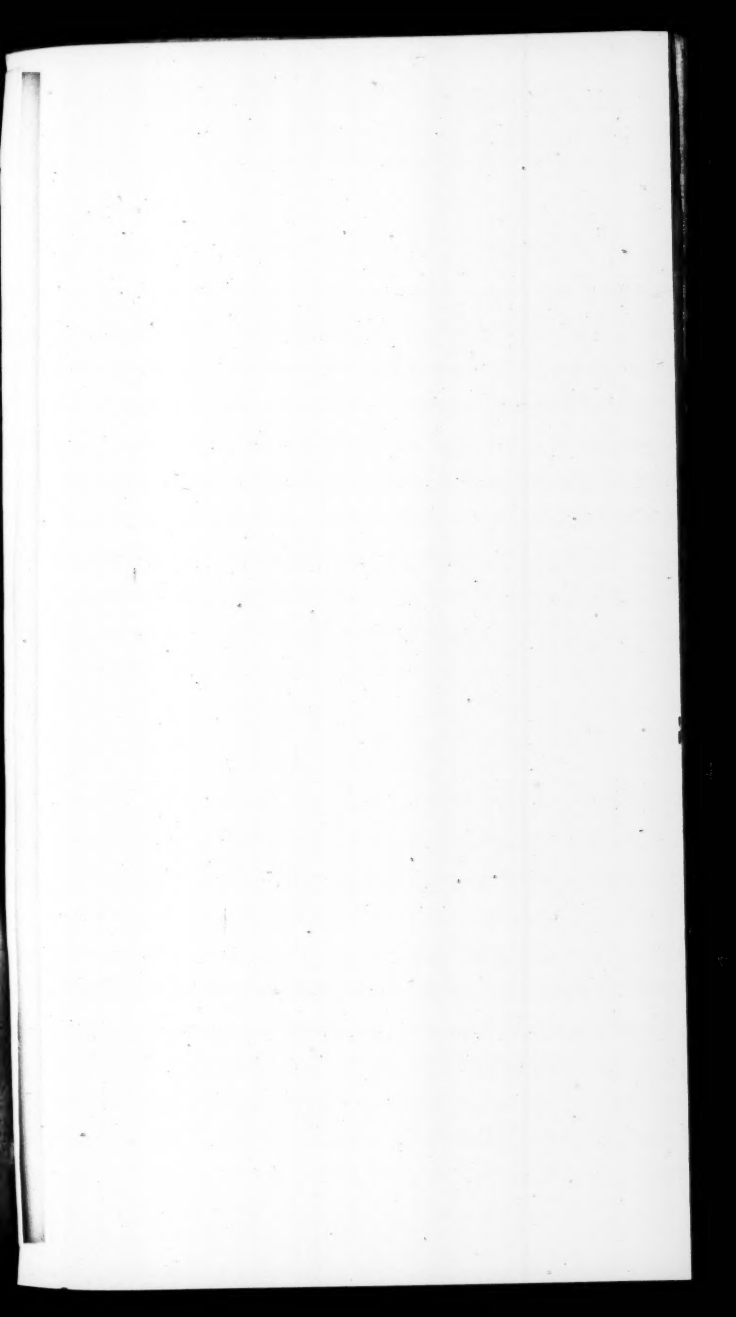
Whereof prayer and thanksgibing are a part. So then here, at the very entrance, you are found guilty. Further, I demand of you, whether you neber had any by-thoughts in your prayers, and your heart hath not been upon other matters, euen then while you were in prayer?

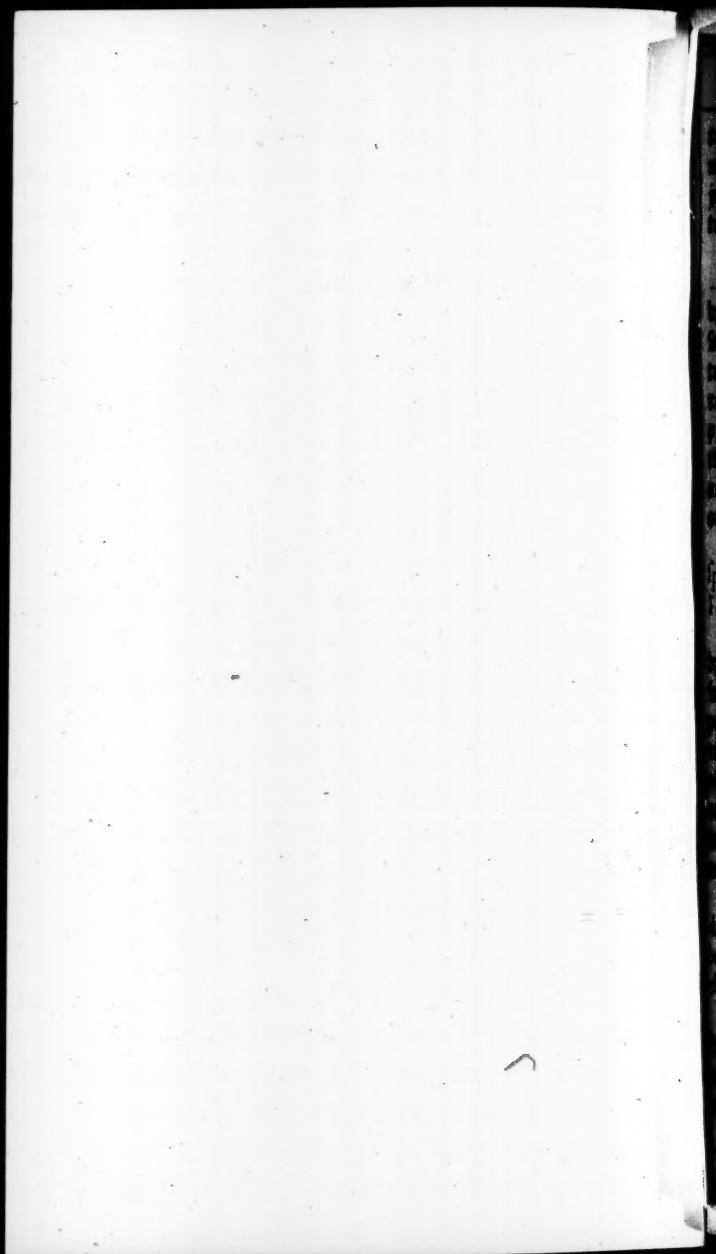
Asun. I cannot deny that. For it is a very hard matter to pray without by-thoughts.

Theol. Then (by your owne confession) you have broken the second Commandement, which doth command the right manner of Gods worship : that is, that as wee must worship God, so we must doe it in faith, love, zeale, and pure affections. So that here you are guilty also, because when you pray, your mind is of other matters, and you doe it not in sincerity and truth. Further, I demand of you, whether you did neber sweare by your faith, or troth, or by our Lady S. Mary, and such other oathes?

Asun. Yes by S. Mary have I : I must needs confesse it.

Theol. Wee need no further witness, your very answer proveth it, for your answer is an oath : therefore here also are you guilty, because you sweare by idols. Further, I demand of you, whether you did neber travele





do faire on the Sabbath day, or
make bargaines on that day, or take
journies, or talke of worldly mat-
ters, neglecting holy duties?

Afun. Yes, God forgive me, I have.

Theol. Then are you guilty of the
breach of the fourth Commandement,
which chargeth us, on paine of death,
to spend the Sabbath day in holy and
religious duties, both publikely and
privately. Further, I demand whe-
ther you instruct your wife, children,
and servants, in the true knowledge
of God, and pray with them or no?

Afun. I am sure you would have mee
speake the truth. I must needs confesse,
I doe not, neither am I able to doe it.

Theol. Then are you guilty of the
breach of the fift Commandement,
which commandeth all duties of su-
periors towards their inferiours,
and of inferiours towards their supe-
riours, whereof prayers and instructi-
ons are a part. Moreover, I demand
whether you were never angry or
no?

Afun. Yes, an hundred times in my
dayes: and I thinke there is no body
that will be angry at one time or other,
specially when they have cause.

Theol. Then you have broken the
sixth Commandement, which chargeth
us to avoid wrath, anger, malice,
desire of revenge, and all suchlike

foze-runners unto murder. Furthermore, I aske you, whether you did neuer looke upon a woman with a lust in your heart?

A/un. Yes, for I thinke there is no man free from thoughts that way. I had thought thoughts had beene free.

Theol. No: thoughts are not free befoze God; for God knoweth our thoughts, and will punish us, arraign us, & condemn us for thoughts. Men know not thoughts; & therefore can make no lawes against thoughts; but because God is visible to all our most secret thoughts, therefore hee hath made lawes against them, and will condemne them. Therefore I conclude, that if you have nourished adulterous thoughts in your heart, you are guilty of the breach of the seventh commandement, which forbiddeth all secret thoughts and provocations whatsoever to adulterie. But further, I demand, whether you did neuer pilfer, purloine, and steale some small things from your neighbour; as pasture, poultry, conies, apples, and such like?

A/un. I cannot cleere my selfe in these things; for I had thought they had been no sin.

Theol. Then have you broken the eight

eight commandement, and stand guilty of eternall death. For God in this commandement chargeth us to have as great care of our neighbours goods, as of our owne; and not to injure him any manner of way, in thought, word, or deed. Therefore all deceit, pilfering, oppressing, and all unjust dealing with our neighbours goods, is here condemned. Moreover, let me aske you, whether you did never lie or dissemble?

Afun. Yea assuredly.

Theol. Then have you broken the ninth commandment: wherein God chargeth us, both in witness-bearing, and all other matters, to speake the plaine truth from our heart: without lying, or dissembling.

Last of all, I demand, whether you did never in your heart desire something that was not your owne: as your neighbours house or ground, kine or sheepe, &c. therein bewraying the discontentment of your heart?

Afun. I am as guilty in this, as in any thing. For God forgive me, I have often desired and lusted after this and that, which was none of mine own, and so have bewrayed my discontentment.

Theol. Then I perceive (by your owne confession) that you are guilty of the breach of all the Commandements.

Afun. I must needs confesse it : for I see now more into that matter than ever I did. I never heard so much before in my life, nor was ever asked any such questions, as you aske me. I had thought many of those things, which you asked mee, had beene no sinnes at all.

Theol. I could have convicted you in a thousand other particulars, wherein you doe daily, and hourly break the Law of God. But my purpose was only to giue you a taste of some particular transgressions, and therewithall some little light by the way into the meaning of the Law: that thereby you might be brought to some better sight of your selfe, and might a little perceiue in what case you stand before God; and by that little conceiue a great deale more.

Afun. Well : now I doe plainly see, that I have beene deceived, and am not in so good estate before God, as I thought I had beene. Moreover, I see that thousands are out of the way, which thinke they are in a good case before God : whereas indeed they are in blindness, and in their sinnes. But Lord haue mercy upon us. I doe now plainly see, that I am far from keeping the commandements : and I thinke no man doth keepe them.

Theol. You may sweare it, I warrant

rant you. For neither S. Paul, David, or the Virgin Mary could ever keep any one of the commandments. I am glad you begin to see into the Law of God, and to have some taste that way. For as a mans knowledge and insight is into the Law, so is his knowledge and insight into himselfe. Hee that hath a deepe insight into the Law of God, hath also a deepe insight into himselfe. Hee that hath no insight into the Law, can have no insight into himselfe. For the Law is that glasse, wherein we doe behold the face of our soules, before God. The Apostle saith, By the Law cometh the knowledge of sinne. Therefore those which are altogether ignorant of the Law, and never behold themselves in this glasse, doe commit an hundred sins a day, which they know not of; and therefore are not grieved for them. For how can a man bee grieved for that which he knoweth not? But now further, I pray you give mee leave to aske you some moe questions of the principles of Religion, to the end, that you knowing and feeling your ignorance, may be humbled therewith, bewaile it in time, & seeke after the true knowledge of God. But yet, by the way, I will aske Antilegon a question or two; because I desire to understand

What knowledge hee hath in the grounds of religion. Tell me therefore, Antilegon, what was the reason why Christ was conceived by the holy Ghost?

Antil. I could answer you, but I will not. What authority have you to examine me? shew your commission. When I see your warrant, I will answer you: in the meane time, you have nothing to doe to examine me. Meddle with that you have to doe withall.

Theol. I perceiue you are not only ignorant, but wilfull and obstinate, & refuse all instructions. Therefore I will leaue you to God, and to your galled conscience. But I pray you Asinectus answer this question. what thinke you, what was the reason that Christ was conceived by the holy Ghost?

Asun. Beleeue me Sir, that is an hard question. You may aske a wise man that question: For I cannot answer it.

Theol. what say you then to this? Who was Christs mother?

Asun. Marry, Sir, that was our blessed Lady.

Theol. what was Pontius Pilate?

Asun. I am somewhat ignorant, I am not book-learned: but if you will haue my simple opinion, I think it was the diuell. For none but the diuell would put our sweet Saviour to death.

Theol.

Theol. **What is the holy Catholike Church which you doe beleebe?**

A/un. The communion of Saints, the forgivenesse of sins.

Theol. **What doe you pray for, when you say, Thy Kingdome come?**

A/un. I do pray that God would send us all of his grace, that we may serve him, and doe as we ought to doe, and keep us in a good minde to God-ward, and to have him much in our mind. For some (God blesse us) have nothing but the Divell in their mind: they do nothing a Gods name.

Theol. **What is the Sacrament?**

A/un. The Lord Supper.

Theol. **How many Sacraments be there?**

A/un. Two.

Theol. **Which be they?**

A/un. Bread and wine.

Theol. **What is the principall end of your comming to receiue the Sacrament?**

A/un. To receive my maker.

Theol. **What is the principall use of a Sacrament?**

A/un. The body and bloud of Christ.

Theol. **What profit and comfort have you by a Sacrament?**

A/un. In token that Christ died for us.

Theol. **I can but pity you for your ignorance: for it is exceeding grosse and palpable. Your answers are to**

no purpose, and bewray a wonderfull blindnesse and senselesnesse in matters of Religion. I am sorry that now I have not time and leasure to let you see your folly and extreme ignorance, as also to lay open unto you the sense and meaning of the Articles of the faith, the Lords Prayer, and the Sacraments, and all other the grounds of Christian Religion.

Asun. What course would you wish me to take, that I may come out of ignorance, and attaine unto the true knowledge of God?

Theol. Surely I would wish you to be diligent in hearing of Sermons, and reading the Scriptures, with prayer and humility. Also that you would peruse Catechisines, and other good bookes, and especially Virels grounds of Religion, and the works of the two worthy servants of God, Master Giffard, and Master Perkins; and other mens, that have done great service to the Church, and for whom thousands are bound to give God thanks. If you take this course, you shall by Gods grace within a short time grow to some good measure of knowledge in all the main grounds of Christian Religion.

Phil. I had not thought any man had beene so ignorant as I now perceive this man is.

Theol.

Theol. Yes verily, there be thousands in his case. And I doe know by experience that many will use the very same answers, or at least very little differing.

Phil. I warrant you if you had questioned with him of kine or sheep, purchasing of land, taking of leases, or any other matters under the Sunne, you should have found him very ripe and ready in his answers.

Theol. I am so perswaded too. For let a man talke with worldly men of worldly matters, and their answer is never to seeke. They will talke very freshly with you of such matters, if it be all the day long. For they have a deep insight into earthly things, & do wholly delight to talk of them, being never weary. For it is their joy, their meat, & their drink. But come once to talk with them of Gods matters (as of faith, repentance, regeneration, &c) you shall find them the veriest dullards and dunces in the world. For when speech is had of these things, they are so befogged that they cannot tell where they are, nor what they say.

Phil. In my judgement such mens case is very pitifull and dangerous: and so is this mans case also, if God doe not very speedily pull him out of it.

Theol. Questionlesse. For God saith, My people perish for want of knowledge.

Hos. 4.7.

Mat. 23. 29.

Ephes. 4. 18.

Heb. 17. 11.

knowledge. Our Lord Jesus saith, that ignorance is the cause of all errors. Ye erre, saith he, not knowing the Scriptures. The Apostle saith, that ignorance doth alienate us from the life of God. For, saith he, the Gentiles were darkened in their cogitation, being strangers from the life of God, through the ignorance that is in them. So then it is cleere that ignorance is not the Mother of devotion, as the Papists doe avouch; but it is the Mother of error, death, and destruction, as the Scripture affirmeth. Our Lord foreseeing the great danger of ignorance (how thereby thousands are carried headlong into hell) doth admonish all men to search the Scriptures, which doe testifie of him, that so they might get out of the most dangerous gulfe of ignorance, wherein multitudes are implunged. Therefore the Phariſeemen of Berſa are commended by the Holy Ghost, because they received the word with all readinesse, and searched the Scriptures daily, whether those things were so. Oh therefore that men would earnestly seeke after the knowledge of God in time, and (as the Prophet saith) seeke the Lord whilest he may be found, call upon him whilest hee is neere, Esay 55. 6.

Phil. I doe see that all ignorance in matters

matters of faith is dangerous, but I thinke wilfull ignorance is of all other most dangerous.

Theol. Wilfull ignorance (no doubt) is a plain prognostication and demonstrative argument of eternal death; for it is a most horrible and fearfull thing for men to refuse instruction, despise counsell, harden their hearts, stop their eares, and close up their eyes against God. This is the very upshot of our decay.

Phil. I pray you what call you hardnesse of heart?

Theol. A hard heart is that which is neither moved with Gods mercies, nor scared with his judgements, neither feareth the Law, nor regardeth the Gospel; neither is holpen by threatnings, nor softened by chastenings: which is unthankfull for Gods benefits, and disobedient to his counsels; made cruell by his rods, and dissolute by his favours; unshamefast to althynesse, and fearelesse to perills; uncourteous to men, and wretchlesse to God; forgetfull of things past, negligent in things present, and improvident in things to come.

Phil. Lay forth yet more plainly the state of ignorant and hard-hearted men, and shew how lamentable it is.

Theol. If a man bee outwardly blind, we doe pity him, and say, Where goes

goes a pooze blind man; but if he be both blind and deafe, doe wee not moze pittie him, and say, Oh in how miserable a case is that man! but if hee be both blind, deafe, and dumb, doe wee not most of all pity him, and say, Oh, that man is in a most wofull taking, and in a most pittifull plight!

How much moze then are they to be pittied, which, as concerning their soules, are both blind, deafe, and dumb: For the diseases of the soule are farre moze dangerous and moze to be pittied than those of the body.

Would it not pity a mans heart to see a pooze sheepe in a Lions mouth, whilst he teareth him, rendeth him, and puls out his guts? Even such is the case of ignorant men in the clawes of the Diuell. For the Diuell hath them under him, rideth them at his pleasure, and teareth their soules in pieces.

Oh that wee had eyes to see these things, hearts to feele them, and affections to be thoroughly moved with them, even unto mourning and teares!

Phil. Few doe thinke that ignorant men are in so wofull a case as you speak of, for they thinke ignorance will excuse them. And some will say, they are glad they have so little knowledge. For if they should have much knowledge.

ledge of their masters will, and doe it not, they should be beaten with many stripes; but now, being ignorant, they thinke all is safe.

Theol. God willed his people to offer sacrifice for their sins of ignorance, therefore ignorance is a sin, and excuseth no man. And as for the state of their soules before God, it is most miserable, if we could see into their soules as wee see their bodies. For assuredly there be multitudes which ruffle it out in belvets and silkes, and most brave and glittering outsidess, but inwardly are full of filthinesse and sin; they have fine delicate bodies, but most ougly, blacke, and filthy soules; if a man could see into their soules as he doth into their bodies, he would stop his nose at the stinke of them. For they smell ranke of sin in the nostrils of God, his Angels, and all good men.

Phil. Then I perceive by your speech that the case of all ignorant and profane men is fearfull in the sight of God, and that all good men are to pity them, and to pray for them.

Theol. If two blind and deafe men should walk in a beaten path that leads to a great deep pond, wherein they are like to be drowned if they goe forwards, and two men farre off should whoope unto them, and will them not
to

to goe forward lest they be drowned ; yet they, neither seeing any man, nor hearing any man, goe forward , and are drowned ; Were not this a lamentable spectacle to behold ? Euen so is it with all the ignorant , blind , and deafe soules of the world , for they cast no perils, but walke on boldly to destruction. And though the Preachers of the Gospel whoop never so loud unto them , or giue them neuer so many warnings & rebates to take heed, yet they, being inwardly blind, see nothing , and spiritually deafe, heare nothing , and therefore goe on forward in their sins and ignorance, till they suddenly fall into hell pit.

But case also two great Armies should pitch a field, and fight a maine battell upon a Plaine ; and that some man should stand upon the top of a mountaine hard by, and behold all, and should see with his owne eyes how thousands , and ten thousands, went to wracke , and fell downe on every side as thick as haile, the whole Plaine swimming in bloud ; and should also heare the groaning of soldiers wounded, and the dolefull sighs and groanings of many Captains and Coronels gibing up the Ghost : were not this a most wofull spectacle ? Euen so , when we doe cleerely see Satan wound and murder thousand
thousand

thousand soules, is it not a farre more tragicall and lamentable sight? and ought it not even to kill our hearts to behold it? but (alas) men have no eyes to see into these things. And yet certaine it is that **Sathan** doth continually, and in most fearefull manner, massacre innumerable soules. Thus have I shewed you the wofull estate of profane and ignozant men.

Phil. If it be so, you that be Ministers and Preachers of the Gospel, and have taken upon you the cure and charge of soules, have need to looke about you, and doe what in you lieth to save soules, and, as good shepheards, in great pitie and compassion, to labour to pull them out of the pawes of this roaring Lion, which goes about continually seeking whom he may devour.

Theol. It standeth us upon indeed very seriously and carefully to looke to it, as we will answer it at the dreadfull day of judgement. For it is no small matter that we have taken in hand, which is, to care for the flock which **Christ** hath bought with his blood. would to God therefore that wee would leave striving about other matters, and strive together all about this, who can pull most out of the Kingdome of **Sathan**, Sinne, and ignorance; who can
win

win most soules; and who can per-
 forme best service to the Church.
 This were a good strife indeed; and
 would to God that wee might once
 at last with joyned forces goe about
 it, and with one heart and hand joyn
 together to build up Gods house. If
 thzough our owne follies the work
 hath beene hindered, or any breach
 made, let us in wisdome and love la-
 bour to make it up againe: if there
 have beene any declining and cold-
 nesse; let us now at last revive, let
 us stir up our selves, that we may
 stir up others: let us be zealous and
 fervent in spirit, that we may thzough
 Gods grace put life into others, and
 rouse up this dead, declining, and cold
 age wherein we live. So shall God
 be glorified, his Church edified, his
 Saints comforted, his people saved,
 his thzone erected, and the kingdome
 of the diuell overthrowne.

Phil. What think you were the best
 course to effect this which you speake
 of?

Theol. This is a thing that must
 bee exceedingly laboured in of us
 which are the Ministers and Prea-
 chers of the Gospel. And here is
 required diligence, and (as we say)
 double diligence: for the people are
 every where very ignorant. Some
 are stones, altogether incapable of

instructions : others are froward and wilfull : some will receiue the doctrine, but not the practice : some againe are altogether set upon peevishnesse and cabilling. So that a man were better take upon him the charge of keeping wolues and Beares, than the charge of soules. For it is the hardest thing in the world to refozme mens disorders, and to bzing them into order ; to pull mens soules out of the Kingdome of Satan, and to bzing them to God. It is, as wee say, an endlesse peece of worke, and infinite toyle, a labour of all labours : I quake to thinke of it. For men are so obstinate and irrefragable, that they will bee brought into no order : they will come under no yoke. They will not bee ruled by God, nor bidden by his Word. They will follow their owne swinge. They will runne after their owne lusts and pleasures. They will rage and storne if you goe about to curb them and restraine them of their wills, likings, and liberties. They will have their wills, likings and liberties. They will have their wills, and follow their old fashions, say what you will, and doe what you can.

Is it not, thinke you, a busse peece of worke to smooth and square such Timber-logs, so full of knots and knobs :

knobs : Is it not a tedious and irksome thing to think upon ? And would it not kill a mans heart to goe about it ? For how hard a thing is it to bring such into frame, as are so far out of frame ?

Phil. Well Sir, you can but do your endeavour, and commit the successe to God. You can but plant and water : let God give the increase. You are Ministers of the letter ; but not of the Spirit. You baptize with water ; but not with the holy Ghost. If you therefore preach diligently, exhort, admonish and reprove publikely and privatly, studying by all good example of life, and seeking with all good zeale, care and conscience, to doe the uttermost that in you lyeth, to reduce them from their evill waies ; I take it, you are discharged, though they remaine stubborne and incorrigible. For you know what the Lord saith by his Prophet, If you doe admonish them, and give them warning, then you shall bee discharged, and their blood shall bee required at their owne hands.

Ezech. 33. 9.

Theol. **You have spoken the truth.** And therefore, sith some must needs take upon them this so great a charge, it will be our best course, to labour much with them in Catechizing, and private instructions; and that in most familiar and plaine manner.

manner. For much good hath beene done, and is done, this way. The ignorant sort must bee much laboured upon this way: and so no doubt, much good may be done. For in all labour there is profit. Herein wee (that are the Ministers of Christ) must bee content to be abased, and to teach the poore ignorant people in most plaine manner; asking them many easie questions, and often questioning with them in most plaine and loving manner, till wee have brought them to some taste and smacke of the principles of Christian Religion. Wee must not be ashamed to use repetitions and tautologies, and to tell them one thing twenty times over and over againe, here a line and there a line, here a little and there a little, precept upon precept; as the Prophet speaks, I know right well, nothing goes more against the stomach of a Scholar, and him that is learned indeed, than to doe thus. It is as irksome and tedious, as to teach A B C. Some can at no hand endure it. But truly, truly, I finde now, after a long experience, that if wee will doe any good to these simple and ignorant soules, wee must enter into this course: and wee may not be ashamed of it. For it will bee our crowne,

and

Pro. 14. 23.

Esa. 18. 10.

John 21. 15.

and our glory to win soules, howsoever we be abased. Let us therefore be well content to stoop downe, that Christ may be exalted: let us be abased, that God may be honoured: let us doe all things in great love to Christ, who hath said, If thou lovest me, feed, feed, feed my flocke. Let us therefore testifie our love to him by feeding his flocke. Let us doe all things in great love and deepe compassion towards the poore soules that goe astray: as it is said, that our Lord Jesus was moved to pittie, and his bowels did perne to see the people as sheep without a shepheard. Let it likewise move us thoroughly, and make our hearts to bleed, to see so many poore sheep of Christ wandring and straying in the mountains and wilderness of this world, caught in every bramble, and hanged in every bush, ready to be devoured of the Wolfe. Thus have I shewed you what course (in my judgement) is best to be taken for the delivering of poore ignorant soules out of the captivity of Sathan and Anne.

Phil. Now as you have declared what course is best to be followed on your part which are Ministers and Preachers of the Gospel, so I pray you shew what is best to be done of us which are the people of God.

Theol.

Theol. **The best counsell that I can give you, if it were for my life, is, to be much exercised in the word of God, both in hearing, reading, and meditation thereof, and also to purchase unto your selfe the sincere Ministry of the Gospel, and to make conscience to live under it; esteeming your selfe happy if you have it, though you want other things; and unhappy if you have it not, though you have all other things. For it is a peerlesse pearle, an incomparable jewell. For the purchasing whereof we are advised by our Lord Jesus to sell all that we have, rather than to go without it. Again, our Saviour Christ gives the same counsell to the Church of Laodicea, in these words, I counsell thee to buy of me gold tried by the fire, that thou maist be rich, and white raiment, that thou maist be cloathed, and that thy filthy nakednesse doe not appeare; and annoint thine eyes with eye-salve, that thou maist see. where you see the word of God is compared to most precious gold, whereby we are made spiritually rich; and to glittering attire, wherewith our naked soules are cloathed; and to an eye-salve, wherewith our spirituall blindness is cured. we are advertised also by Jesus Christ, whose counsell is ever the best, to buy these things, whatsoever**

Mat. 13. 44.

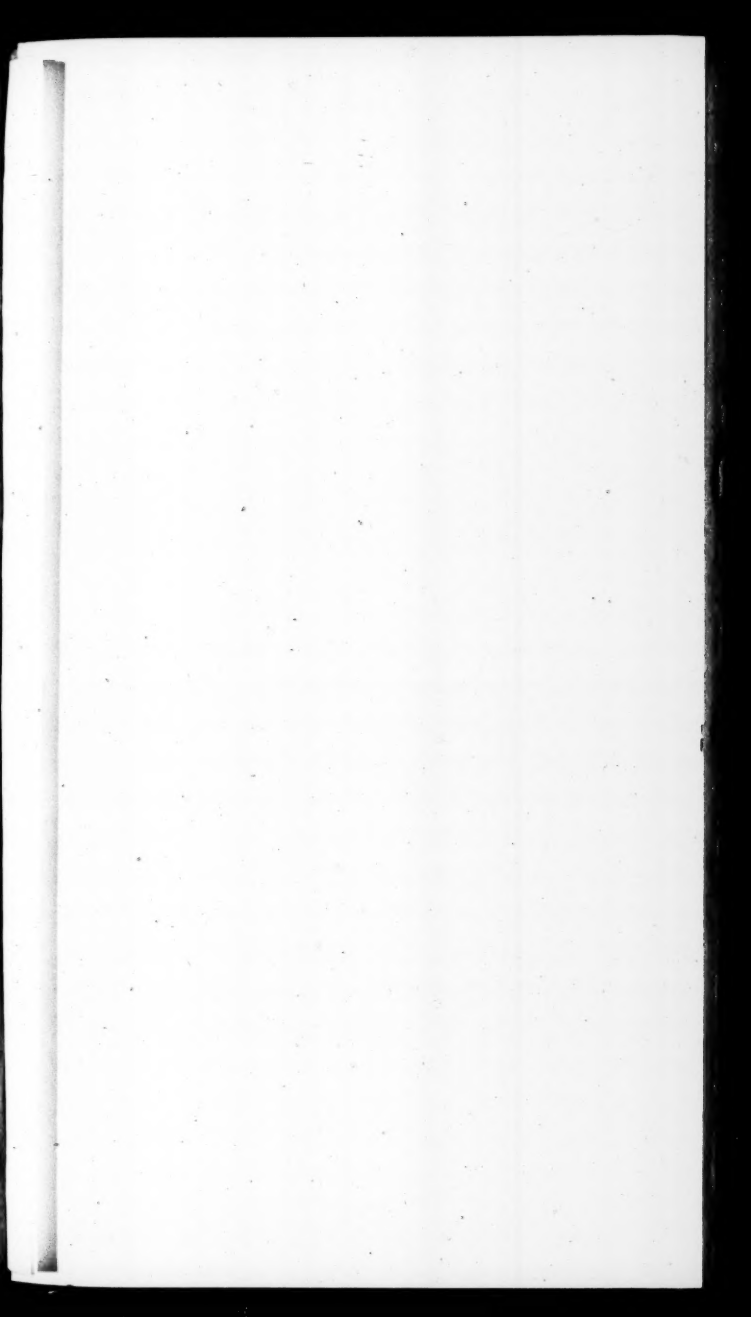
Apoc. 3. 18.

soever they cost us. The same counsell also giveth wise Solomon, saying. Buy the truth, but sell it not. So then you see the counsell which herein I give you is not of mine owne, but the counsell of Jesus himselve, and Solomon the wise; and who can, or who dare except against their counsell?

*A/*un. Is your meaning that men must of necessity frequent preaching of the word? will not bare reading serve the turne?

Theol. I told you befoze that reading is good, profitable, and necessary; but yet it is not sufficient. We must not content our selves with that onely, but we must goe further, and get unto our selves the sound preaching of the Gospel, as the chiefeest and most principall meanes which God hath ordained and sanctified for the saving of men. As Saint Paul saith, When as the world (by wisdom) knew not God, in the wisdom of God it pleased God, by the foolishnesse of preaching to save them that beleeve. The meaning of it is, that when as men, neither by naturall wisdom, nor the contemplation of the creatures, could sufficiently attaine to the true knowledg of God; the Lord, according to his heavenly and infinite wisdom, thought of another course, which is, to save men by preaching: which

1 Cor. I. 21.





which the world counteth foolishnesse. And by the way note, that the preaching of the word is not a thing of humane invention, but it is Gods owne device, & came first from him, and is the next & nearest way to save mens souls. Wise Solomon also in the Book of the Proverbs telleth us, that the preaching of Gods word (which he calleth Vision, using the word of the Prophets, which called their Sermons Visions) is not a thing that may be spared, or that we may be at choice whether we have it or no: but he maketh it to be of absolute necessity unto eternall life. For he saith, Where Vision faileth, the people are left naked. So indeed it is in the Original: but the old Translation giveth us the sense thus, Where the Word of God is not preached, there the people perish. Then you see that Solomon crieth it dead, telling us that all they which are without preaching of the word, are in exceeding great danger of losing their soules. Oh that men could be perswaded of this! S. Paul also saith that faith cometh by hearing the word preached: for he saith, How can they heare without a Preacher? If faith cometh by hearing the word preached, then I reason thus: No preaching, no faith: no faith, no Christ: no Christ, no eternall

Pro: 29:18.

Rom: 10:14.

all life: for eternal life is only in him. Let us then put them together thus: Take away the word, take away faith: take away faith, take away Christ: take away Christ, & take away eternal life. So then it followes: Take away the word, and take away eternall life.

Or we may reade them backward thus: If we will have heaven, we must have Christ: If we will have Christ, we must have faith: If we will have faith, we must have the word preached. Then it followeth thus: If we will have heaven, we must have the word preached. Then I conclude, that preaching generally, and for the most part, is of absolute necessity unto eternall life, as meat is of absolute necessity for the preservation of our bodies, as grasse and fodder are of absolute necessity for the upholding of the life of beasts, and water of absolute necessity for the life of fishes. Then this being so, men are with great care and conscience to hear the Gospel preached, to frequent sermons, to resort much to Gods house and habitation, where his honour dwelleth, with David to say, One thing have I desired of the Lord, that will I require, even that I may dwell in the house of the Lord all the dayes of my life, to behold the beautie of the Lord, and to visit his holy Temple.

Psal. 27. 4.

with godly Mary to say, One thing is necessary, and so chuse the better part. with the pooze Cripple at Bethesda, to wait for the moving of the waters by the Angel, that his impotencie may be cured. I meane, that we should tye our selves to the first moving of the spiritual waters of life by the preachers of the Gospel, that our spirituall impotencie may be holpen and relieved. For the ministry of the Gospel is that golden pipe wherby and where-through all the goodness of God, all the sweetness of Christ, and all heavenly graces whatsoever, are deriued unto us. which thing was shadowed in the Law by the Pomegranates in the skirts of Aarons garments, and the golden Bells betweene them round about, that is, a golden Bell and a Pomegranate, a golden Bell and a Pomegranate. The golden Bells did signify the preaching of the Gospel, and the Pomegranates, the sweet savour of Christs death. Noting therefore, that the sweet savour of Christs death, and all the benefit of his passion, should be spread abroad by the preaching of the Gospel. Thus you see, that if ever men purpose to be saved, they must make more account of the preaching of the Gospel than they have done, and not thinke (as most

Luke 14. 42

John 5. 7.

Exod. 8. 33.

men doe) that they may be without it, and yet do well enough: and some had as leefe be without it as have it: for it doth but disquiet them, and trouble their consciences: but so be unto such.

Phil. Yet we see where the Word is soundly preached, there be many bad people: and the reasons thereof, in mine opinion, are two: The one, that God taketh his holy spirit from many in hearing the Word, so that their hearing is made unfruitfull: The other, that the Divell hath an hundred devices to hinder the effectuall working of the Word, so as it shall doe no good at all, nor take any effect in multitudes of men. But you, Master *Theologus*, can better lay open this matter than I, I pray you therefore speak something of it.

Theol. The sleights of **Sathan** in this behalfe are more, and more sly, than for any man else can possibly discover. For who is able to describe, or in sufficient manner to lay open the deepe subtilties and most secret and sinfull suggestions of the Divell in the hearts of men? He is so cunning a crafts-master this way, that none can perfectly trace him. His workings in the hearts of men are with such close and hidden decells, and most methodicall and crafty conveyances, that none can sufficiently find them out. But yet notwithstanding, I
Will

will bewray unto you so much as I know or can conceive of his dealings with them that heare the word, that he may steale it out of their hearts, and make it fruitlesse and unprofitable. First of all he bestirreth him, and labourerth hard to keep men fast asleep in their sins, that they may have no care at all of their owne salvation, and therefore dissuadeth them from hearing or reading the word at all, lest they should be awaked. If this will not prevaile, but that they must needs heare, then his craft is to make their hearing unprofitable, by sleepynesse, dulnesse, by thoughts conceitednesse, and a thousand such like. If this will not serve the turne, but that the word doth get within them, and worke upon them (so as thereby they grow to some knowledge and understanding of the truth) then he practiseth another way, which is, to make them rest themselves upon their bare knowledge, and so become altogether consciencelesse. If this will not suffice, but that men fall to doing, and leave some sins, especially the grosse sins of the world, and doe some good, then he perswadeth them to trust to those doings without Christ, and to thinke themselves well enough, because they doe some good, and leave some evill. If this be not enough,

but that men attaine unto the true justifying faith which apprehendeth Christ, and resteth upon his merits, then hee deviseth how to blemish the beaultie of their faith, and weaken their comfort through many frailties and wants, yea, grosse down-falls and ranke evils; so as they shall bee but spotted and leproous Christians. If this weapon will not worke, but that Christians doe joyne all good vertues with their faith, and abundantly shine forth in all the fruits of righteousness, then he casteth about another way, which is, to daunt and damp them with discouragements, as poverty, necessity, sicknesse, reproaches, contempt, persecutions, &c. If none of all these will doe the deed, but that men constantly beleefe in Christ, and patiently and joyfully endure all afflictions, then his last refuge is, to blow them up with gunpowder; that is, to pusse them up with a pride of their gifts, graces, and strength, and so to giue them an utter overthrow, whilst they doe not walk humbly, and giue God the praise of his gifts.

Thus have you a little taste of Satans cunning, in making the Word unfruitfull amongst us.

Asun. I pray you good Sir (seeing I am ignorant and unlearned) give me
some

some particular directions out of the Word of God, for the good guiding and ordering of my particular actions, in such sort as that I may glorifie God in the earth, and after this life be glorified of him for ever.

Theol. **It were an infinite thing to enter into all particulars; but briefly doe this; First, seeke God earnestly in his word, pray much, in all things gibe thanks. Eschew evill, and doe good; feare God, and keepe his commandements; refozme your selfe and your household: love vertue and vertuous men: keepe company with the godly, and avoid the societie of the wicked. Live soberly, iustly, and honestly in this present evill world. Speake alwayes graciously, and beware of filthy communication. Recompence no man evill for evill, but recompence evill with good. Be courteous and pitifull towards all men. Take heed of swearing, cursing, and banning. Beware of anger, wrath, and bitternesse. Praise your friend openly, reprove him secretly. Speake no evill of them that are absent, nor of the dead. Speake evill of no man: speake alwayes the best, or at least, not the worst. Reberence Gods Name, and keepe his Sabbath. Avoid all the signes of condemnation, and labour**

D 4

after

after all the signes of saluation. Above all things take heed of sin, for that is the very cut-throat of the soule and of all goodnesse. Tremble therefore, and sin not. For if you sin, mark what followeth :

Six great
dangers
in sinne.

God seeth.

His Angels beare witnesse.

The Conscience pricketh.

Death threatneth.

The Divell accuseth.

Hell devoureth.

Jer. 17. 1.

Note this.

You see then that sin is no scarecrow or jesting matter. Every sin that a man committeth is as a thorne thrust deepe into the soule, which will not be got out againe, but with many a sigh, and many a sorrowfull Oh, oh. Every sin is written with a pen of iron, and the point of a Diamond, upon the conscience, and shall in the last day (when the booke shall be opened) accuse us, and give in evidence against us. If a man commit sin with pleasure, the pleasure passeth away, but the conscience and sting of the sin abideth, and tormenteth deadly: but if a man doe well, though with labour and painfulnesse, the paine passeth away, yet the conscience of well-doing remaineth with much comfort. But the best end of sin is alwayes repentance, if not in this life, then with wee and

and alas when it is too late. There-
fore take heed in time; take heed, I
say, of sin.

Six most hurtfull effects of sinne.	{	Sinne hardens the heart,
		Heb. 3. 13.
		Sin gnawes the conscience,
		1 Sam. 25.
		Sin fights against the soule,
		1 Pet. 1. 11.
{	Sinne brings forth death,	
	James 1. 15.	
	Sinne makes ashamed,	
		Rom. 6. 21.
		Sin procures plagues of bo- dy and soule, Deut. 28.

Behold therefore the evil effects of
sin. For this cause Zophar the Naa-
mathite speaks very wisely to Job,
saying, When thou shalt lift thy face
out of thy sin, thou shalt be strong, and
shalt not feare: thou shalt forget all
sorrow, thou shalt remember it as the
waters that are past. Where Zophar
plainely sheweth, that the avoyding of
sin is our strength, and the commit-
ting of it, our weakening: according
to that of Solomon, The way of the
Lord is the strength of the upright
man. Therefore walke in the way of
God, and take heed of the wayes of
sin: for God punisheth every sin his
way, some one way, and some ano-
ther; and no sin can escape unpuni-
shed. For because God is just, there-

Job. 11.

Pro. 20. 19.

Note how
God in all
ages hath
punished
the breakers
of his Law.
Exod. 32. 10.

Lev. 10. 2.

Numb. 15.

Numb. 15. 32.

2 Sam. 18.

Gen. 4. 5.

Gen. 34. 26.

Jos. 7. 35.

foze he must needs punish sin in all men, though in diuers maners; as the wicked in their owne persons, the godly in Christ. Beware of it therefore, and flatter not your selfe in your sins. Remember how every disobedience & every transgression hath had a just recompence of reward. God hath in all ages matched the cause with the effect, that is, sin with the punishment of sin. The Israelites, for breaking the first Commandement, in making other gods, were often smitten by the hand of God. Nadab and Abihu, the sons of Aaron, for the breach of the second Commandement, in offering strange fire upon Gods Altar, were consumed with fire. Hee that blasphemed, and transgressed the third Commandement, was stoned to death. He that brake the fourth Commandement, in gathering sticks on the Sabbath, was likewise stoned. Absalom transgressing the fift, was hanged in his owne haire. Cain transgressing the sixt, in slaying his brother Abel, was branded with the mark of Gods wrath. Sicheu the son of Hamor, transgressing the seventh, in defiling Dinah the daughter of Jacob, was slain by Simeon and Levi the sons of Jacob. Achan sinning against the eighth Commandement, in stealing the wedge of gold, and the Babyloni-

nish

nish garment, was stoned to death. Ananias and Sapphira sinning against the ninth, in lying and dissembling, were suddenly smitten with death. Ahab transgressing the tenth Commandement, in coveting and discontentment, was devoured of dogs. Or if you will have originall sin therein onely forbidden, then infants are therefore punished with death, Rom. 5. 14.

Act 5. 6.

1 Kin. 21. 24.

Thus wee see there is no dallying with God; but if we sin, we are as sure to be jerked for it as the coat is on our backe. Therefore let us not deceive our selves, nor make light of sin; for sin is no scar-bug, and we shall one day find it so. And howsoever wee make light of some sins, yet in very deed all sin is odious in the sight of God: yea, all sin is hainous and capitall in this respect, that it is against a person of infinite being, it is against God himselfe, it is against the highest Majesty. For the greatnesse of the person offended doth inhaunse and increase the greatnesse of the sinne.

As for example: If a man rail at a Justice of Peace, he shall be stocked; if he rail at one of his Majesties privy Councell, he shall be imprisoned: but if he rail at his owne Majesty, hee shall

shall be hanged. So then you see how a sin is increased by the dignity of the person offended. Now then, with all mortall Princes are but dust in the sight of God (and he is a person of infinite and incomparable Majestie) how hainous and how flagitious a thing is it, in any wise, or after any sort, to sin against his most royall and sacred person: Well then, to grow to some conclusion, this I doe advise you; as to shun all vice, so to embrace all vertue; as to put off the old man, so to put on the new man. Remember often and alwaies what shall become of you after this life, where you shall bee forty yeeres hence, in Hell, or in Heaven. Look well to that in time; and therefore so live that you may live alwaies. Consider often in your serious cogitation:

Nine profita- ble con- sidera- tions.	{	What you have beene.
		What you are.
		What you shall be.
		What God hath done for you.
		What he doth.
		What he will doe.
		God judgements past.
		Gods judgements present.
		Gods judgements to come.

Awake at last, and take care for your salvation. Sleepe no longer in sin,
lest

lest yee perishe eternally. For verily there is a reward for the righteous: doubtlesse there is a God that judges the earth. And this is the best counsell I can give you.

Asun. Your counsell is very good. I pray God give me grace to follow it; and so to live, that I may please God, and goe to heaven in the end.

Theol. You must take heed you speake not these words of course, and for fashion sake, having no settled purpose in your heart to follow these directions. For there bee numbers that can skill to give good words, but they will doe nothing. They thinke they highly please God with their good words, and that God will take them for payment; as though God regarded words. They would faine goe to heaven, but they will take no paines, they will leave no sins, they will not forgoe their lusts and pleasures. They would have the reward of Gods children, but they will not doe the workes of Gods children. They would have the sweet, but they will none of the sorrow. They would have the Crowne, but they will fight never a stroke. They would faine come to Canaan, but they are loth to travell that long and dangerous way which leadeth unto it. Therefore those men,
being

This is most
mens case.

Pro. 13. 4.

Mat. 7. 21.

1 Chr. 12. 16

being the sons of idlenesse will stop short (in the end) of that they looke for. For the Spirit saith, The flug-gard lusts : but his soule hath nought. We must therefore leaue bare words, and come to deeds. For our Lord Jesus saith, Not every one that saith Lord, Lord, shall enter into the kingdome of heaven : but hee that doth the will of my Father which is in heaven : where we see Christ (in plaine termes) excludes out of his kingdome all those whose religion consisteth onely in good words and smooth speeches ; but make no conscience to practise the commandments of God.

David, having made some good preparation for the building of the Temple, and perceiving his son Solomon to have stufte & provision enough to perfect and finish it, doth most wisely encourage him to the work, in these words : Up and be doing, and the Lord shall be with thee. Oh that men would follow this counsell of David, that they would up, and be doing, and not sit still and doe nothing ; that they would leaue words and countenances, and set upon the practice of Gods Law, and study with all care and conscience to be obedient to his will. Then assuredly God would be with them, and blesse them, and much

much good would come of it. For the Scripture saith, In all labour there is profit or increase; but the talke of the lips onely bringeth want.

Pro. 14-32.

Phil. Most mens minds are so wholly drowned in the love of this world, that they have no heart to obey God, nor any delight in his commandements.

Theol. The greatest part of men are like to the Gadarens, which esteemed their Swine more than Christ. As we see in these our daies, how many make more account of their kine and sheepe, than of the most glorious Gospel of Christ. They highly esteeme dung, and contemne pearle. They are carefull for trifles, and regard not the things of greatest moment; and therefore may very fitly be compared to a man, who having his wife and childzen very sick doth utterly neglect them, and is altogether carefull for the curing of his hogs eares.

Phil. Wee are somewhat digressed from the matter wee had in hand. I pray you therefore, if you have any more matter of good counsell to give to *Asunetus*, that you would presently deliver it.

Theo. I have little more to say, save onely I would advise him often to remember, and much to muse on these things.

The

Nine things
much to be
thought of.

The evill he hath committed.
The good he hath omitted.
The time he hath mispent.
The shortnesse of this life.
The vanitie of this world.
The excellencie of the world to
come.

Death, than the which nothing is
more terrible.

The day of judgement, than the
which nothing is more fearefull.
Hell fire, than the which nothing is
more intolerable.

Phil. This is short and sweet indeed.
You have touched some of these points
before, in this our conference. But I
am very desirous to heare somewhat
more of the two last, which yet have
not beene touched.

Theol. **With you are desirous, I
will briefly deliver unto you that
which I have received from the
Lord. First, concerning the day of
judgement. I finde in the volume of
Gods booke, that it shall bee very
terrible and dreadfull. For the Son
of man shall come in the clouds of hea-
ven, with power and great glory.
S. Peter saith, The day of the Lord
shall come as a theefe in the night, in
the which the heavens shall passe
away with a noise, the elements shall
melt with heat, and the earth, with the
workes that are therein, shall be burnt**

Mat. 24. 30.

2 Pet. 3. 10.

up.

up. The Apostle tels us, that at Christs comming the whole world shall bee of a light fire; and that all castles, towers, goodly buildings, gold, silver, beivets, silks, and all the glittering hue, glozy, and beauty of this world, shall be consumed to powder and ashes. For hee saith plainly, The heavens and the earth, which are now, are reserved to fire against the day of judgement, and of the destruction of ungodly men. Moreover, he strongly proves, that as the world was once destroyed by water, so the second time, in the end thereof, it shall bee destroyed with fire. The Apostle Paul witnesseth the same things, for he saith, Christ shall come from heaven, with all his mighty Angels in flaming fire. And in another place he notes the terroure of his coming to judgement, saying, He shall come with a shout, with the voice of the Archangell, and the trumper of God. We see by experience, that the coming of mortall Princes to any place is with great pompe and glozy. They have great trains and troopes behind them and before them. They are accompanied with many Nobles: goodly Lords, and gallant Ladies doe attend upon them. The Sword-bearer, Trumpetters, and Harbengers goe before: many flaunting and stately

2 Pet. 3. 7.

2 Thef. 7. 1.

1 Thef. 4. 10

Matth. 24. 29

stately Personages follow after. Now then, if the comming of mortall Princes be so pompous & glorious: how much more glorious shall the comming of the Sonne of man bee, in whose sight all mortall Princes are but dust? The Scriptures doe affirme, that his second comming unto judgement shall be with such resplendent and unspeakeable glory, that even the most excellent creatures shall blush at it. For the Sunne shall be darkned: the Moone shall not give her light: and the Stars shall fall from heaven. Meaning thereby, that the most glorious and bright-shining Creatures shall bee clouded and obscured by the unconceivable brightnesse of Christs comming.

Luk. 21. 25.

Moreover, the terror of Christs comming is noted unto us in this, that immediately befoze it, the very Sea shall quake and tremble, and in his kinde cry out. For it is said, that the Sea shall roare (and make a noisse in most dolefull and lugubrious manner) and mens hearts shall faile them for feare, and for looking after those things which shall come on the world: for the powers of heaven shall bee shaken. What shall become of swearers, drunkards, whozemongers, and such like in that day! They shall seeke to creepe into an angur-hole

hole to hide their heads. They shall then cry, woe and alas that ever they were bozne. They shall wish that they had never beene bozne, or that their mothers had bozne them toads. And, as it is said in the Apocalyps, They shall say to the mountaines and rockes, Fall on us, and hide us from the presence of him that sitteth on the throne, and from the wrath of the Lambe. For the great day of his wrath is come, and who can stand?

We see therefore, that the comming of Christ shall not be base and contemptible, as in his first visitation; but it shall be most terrible, princely, and glorious. And as the Scriptures doe affirme, that his comming shall be with great terrour and dread; so also they doe shew that it shall be very sudden and unlooked for. For the day of the Lord shall come as a theefe in the night: as the travell that commeth upon a woman. As a snare it shall come on all them that dwell on the face of the earth. That is, it shall suddenly catch and intangle all men, wheresoever they bee in the world. As the earthquake, which was neere thirty yeeres agoe, did suddenly take the world tardy, they not thinking of any such matter: So shall the comming of the Son of man to judgement, take the world tardy and unprepared;

for.

2 Pet. 3. 10.

1 Thes. 5. 1.
Luk. 21. 35.

for few there be that thinke of any such matter. Sith therefore the second appearing of Christ shall be with such suddenesse, let us feare and tremble: for all sudden things are to be feared.

Phil. Well Sir, as you have shewed us the terrour and suddenesse of Christs comming, so shew us the purpose and end of his comming.

Mat. 26. 27.

1 Cor. 5. 10.

Theol. The principall end of his comming shall be to keepe a generall audit, to call all men to an account, to have a reckoning of every mans particular actions, and to reward them according to their deeds: as it is written, The Son of man shall come in the glory of his Father with his Angels, and then shall he give to every man according to his deeds. Again, the Apostle saith to the Corinthians, We must all appeare before the judgement seat of Christ, that every man may receive the things which are done in his body, according to that which he hath done, whether it be good or evill.

2 Thef. 1. 9.

Here we doe plainly see, that the end of Christs comming shall be to judge every man according to his woorkes, that is, as his woorkes shall declare him, and testifie of him, and of his faith. In another place the Apostle saith, that the end of his comming shall be to render vengeance un-

to them which know not God, and
that obey not the Gospel of our
Lord Iesus Christ, who shall be puni-
shed with everlasting perdition from
the presence of the Lord, and from the
glory of his power. **Woe then unto**
two sorts of men, the ignorant, and
the disobedient: for the Apostle saith
plainly, they both shall be damned. We
thinke both the ignorant and dis-
obedient, and all other profane men,
should tremble to thinke of this, that
Christ shall come to render vengeance
unto them. If wee did certainly
know that the Spaniard should in-
uide our Nation, over-runne it, and
make a conquest of it, that he should
shed our blood, destroy us, and make a
massacre amongst us; yea, that wee
should see our wives, our children,
our kindred and deare friends slaine
before our faces, so as their blood
should streame in the streets, what a
wonderfull feare and terror would
it strike into us? We would quake
to thinke of it. Shall we not then
be much moze affraid of the damna-
tion of our soules? Shall wee not
quake to thinke that Christ shall come
to take vengeance? If the Lion
roare, all the beasts of the field trem-
ble; and shall not we be affraid of
the roaring of the Lion of the tribe
of Judah? But alas, we are so hard-
hearted,

hearted, and so rockt asleep in the cradle of securitie, that nothing can move us, nothing can awake us.

Phil. Now as you have shewed us the terror and end of Christs comming; so also declare the manner of it.

Theol. **The manner of it is this** that the whole world shall bee cited to appeare personally at the generall Assises, befoze the great Judge. No man shalbe admitted to appear by his Atturney: but all must appeare personally. None shall be suffered to put in sureties; but all must come in their own persons, without baile or mainprize; as it is written, We must all appeare, high and low, rich and poore, king and begger, one and another: as it is plainly set down in the 20. chapter of the Revelation, where the spirit saith, I saw the dead both great and small stand before God: and the sea gave up the dead which were in her, and death and hell delivered up the dead which were in them. **So then it is cleere, that all, without exception, shall make their appearance at the great and dreadfull Assises.** O what a great day will that be, when as the whole world shall appeare together at once! If a King marry his sonne, and bid other Kings, Emperours, Dukes, and Nobles to the marriage, with all their pomp and traine,

does use to say, **O** what a marriage,
 what a meeting, what adoe, what a
 great day will there be? but when
 the uniuersall world shall be assem-
 bled together, not only all Monarks,
 Kings and Princes, but all other, that
 ever have been from the beginning of
 the world, all that are, and shall bee,
 what a day will that be? No mar-
 uell therefore, though the Scriptures
 call it the day of God, and the great
 day of the Lord. Now then when all
 this is come together, to make their
 personall apperance, then shall the
 Sonne of God ascend unto his tri-
 bunall seat, with great majesty and
 glory. For a fiery streame shall issue
 and come forth before him: thousand
 thousand Angels shal accompanie him,
 and minister unto him: and ten thou-
 sand thousand shall stand before him:
 the judgement shall be set, and the
 bookes opened. All the Saints also
 and true worshippers of God shall
 attend him, and accompany him un-
 to his judgement seat. And not
 only so, but they shall sit upon
 the Bench and Throne with him:
 it is written, 1 Cor. 6. 2. The
 Saints shall judge the world: they
 shall judge the Angels: that is,
 the diuels, the Angels of dark-
 nesse. Our Lord Iesus himselte
 do abouch the same thing, when
 hee

Mat. 19. 28.

he said to his Disciples, and in them to all true Christians, Verily I say unto you, that when the Son of man shall sit in the Throne of his Majestie, yee which followed me in the regeneration, shall sit upon twelve thrones, and judge the twelve tribes of Israel. **That is the Saints of God shall beare witness that the judgment of Christ, and sentence of condemnation which he passeth against all unbelievers, is according to justice and equitie.** Thus then we see how Christ shall be accompanied to his Throne, and with what glory and majesty he shall ascend unto it. Experience teacheth, that when mortall Judges hold their Sessions and generall Assises, they are brought unto the Bench and judgment seat with pomp and terror. For the Sheriffe of the Shire, and Halberd-men, with many Justices of Peace, and traines of others, doe accompany them unto the Bench. **Thus with how much more glory and majesty shall the Son of God be brought unto his royall Throne? Thus the Christ being set upon his judgment seat, all the ungodly shall be convicted before him, and he shall stand over them with a naked sword in his hand. The Devil shall stand by them on the one side to accuse them, and their own consciences on the other side,**

the gaping gulfe of hell underneath
 them, ready to devour them. Then
 shall the booke be opened, not any
 booke of paper & parchment, but the
 booke of mens consciences. For every
 mans sins are written & recorded in
 his conscience, as it were in a Regi-
 ster booke. Then will God bring every
 work to judgement, with every secret
 thought, & set them in order before all
 the Reprobates. Then will God ligh-
 ten the things that are hid in darknes:
 and make the counsels of the heart ma-
 nifest. Then shall all the ungodly be
 arraigned, convicted, and hold up
 their hands at the barre of Christs
 tribunall seat, & shall cry guilty. Then
 shall that most dreadfull sentence of
 death & condemnation be pronounced
 against them by the most righteous
 Judge, Goe yee cursed into everlasting
 fire, which is prepared for the Divell &
 his Angels. Oh dolefull sentence! Oh
 terrible hearing! Whose heart doth not
 tremble at these things? Whose haire
 doth not stand up on their head? For
 then shall thousands, which in this
 world have flourished as the Cedars
 of Libanus, be cast down for evermore,
 and shall drink (as a just recompence
 of their iniquity) of the bitter cup
 of Gods eternall wrath and indigna-
 tion in the kingdome of darknesse,
 and in the fearfull presence of Satan,

1 Cor. 4.5.

Mat. 25.41.

R

and

and all the cursed enemies of Gods grace.

Phil. Well, now as you have declared unto us the terror, the suddenesse, the end, and the manner of Christs coming to judgement, so lastly shew us the right use of all these things.

2 Pet. 3. 11.

Theol. **S.** Peter telleth and teacheth us the right use of all: for, saith he Seeing all these things must be dissolved, what manner of persons ought we to bee, in holy conversation and godlineffe? As if hee should say: **Sith** the heavens shall passe away with noyse, the elements shall melt with heat, and the earth with the workes that are therein, shall be burnt up: **Sith** also the coming of Christ shall be with great terror, to a fearefull end, and in fearefull manner; how ought we to excell in goodnesse? **So** then **S.** Peter telleth us, that the true use of all is this: that hereby we be brought neere unto God, even to be more obedient to his will, and walke in all his commandements, making conscience of all our waies, and studying to please God in all things, and to be fruitfull in all good workes, living soberly, justly and humbly in this present evill world, and shewing forth the vertues of him which hath called us out of darkness to this marvellous light: that so we

may be prepared against the day of his appearing, that it may not take us tardy. For our life ought to bee a continuall meditation of death, we should alwaies live as if we should die, or that our bed should bee our grave: we must live continually as if Christ should come to judgement presently: as it is reported of a godly man in the Primitive Church, that whether hee ate or dranke, or whatsoever hee did, hee thought alwayes hee heard the trumpet of the Lord, with these words: Arise yee dead, and come unto Judgement. But case it were certainly knowne, that Christ would come to judgement the next Midsummer day; O what an alteration would it make in the world! how would men change their mindes and affections? who would care for this world? who would set his heart upon riches? who would regard brave apparrell? who durst deceive or oppresse? who durst bee drunke? who durst sweare, lye, and commit adultery? Nay, would not all men give up themselves to the obedience of God? would not all serve him diligently? would not all men and women flocke to Sermons? would they not give themselves to prayer & reading? would they not repent them of their sins? would they not cry for

Mat. 24. 44.

Luk. 21. 34.

mercy and forgiveness? See then what the knowledge of a certaine day approaching would effect. And ought wee not to doe all these things with as great care and zeale, seeing the day is uncertaine? For who knoweth whether Christ will come this moneth or the next, this yeare or the next? He himselfe saith, Bee ready, watch, for in the houre that yee thinke not of, will the sonne of man come. Wee thinke hee will not come this yeare, nor next yeare, nor this hundred yeares. It may be therefore that he will come suddenly upon us, wee know not how soone: For in an houre that wee little thinke of will hee come. Therefore our Saviour saith in the 13. Chapter of Mark, verse 33. Take heed, watch and pray: for you know not when the time is. And in the Gospel of S. Luke, hee saith, Take heed that your hearts bee not overcome with surfetting and drunkenesse and the cares of this life; and so that day come upon you unawares. For as a snare shall it come upon all them that dwell upon the face of the earth. Wee heare therefore how many watch-words and caveats our Saviour giveth us, when he saith, Be in a readinesse, awake, take heed, watch and pray, and looke about you, lest that day come suddenly upon

upon you, and take you napping. It standeth us all therefore upon to be at an houres warning, upon paine of death, and as we will answer it at our uttermost perill.

Phil. Proceed to speake of the torments of hell.

Theol. Concerning the torments of hell I doe note three things, which I will briefly speake of, and they be these: The extremitie, perpetuallie, and remedlesnesse thereof. First, touching the extremitie thereof: it standeth specially in these three things: first, that it is a separation from all joy and comfort of the presence of God. Secondly, that it is an eternall fellowship with the Devil and his Angels. Thirdly, it is a feeling of the horrible wrath of God, which shall seize upon body and soule, and shall feed on them (as fire doth upon pitch and brimstone) for ever. The Scriptures doe note the extremity of it, in calling it, A lake that burnes with fire and brimstone for ever: in saying, There shall be weeping and gnashing of teeth: in affirming, that their worme dieth not (meaning the worme that gnaweth their conscience, or the torment of conscience) and the fire never goeth out: in testifying it, Tophet, which is deep and large, and the burning thereof is fire and much

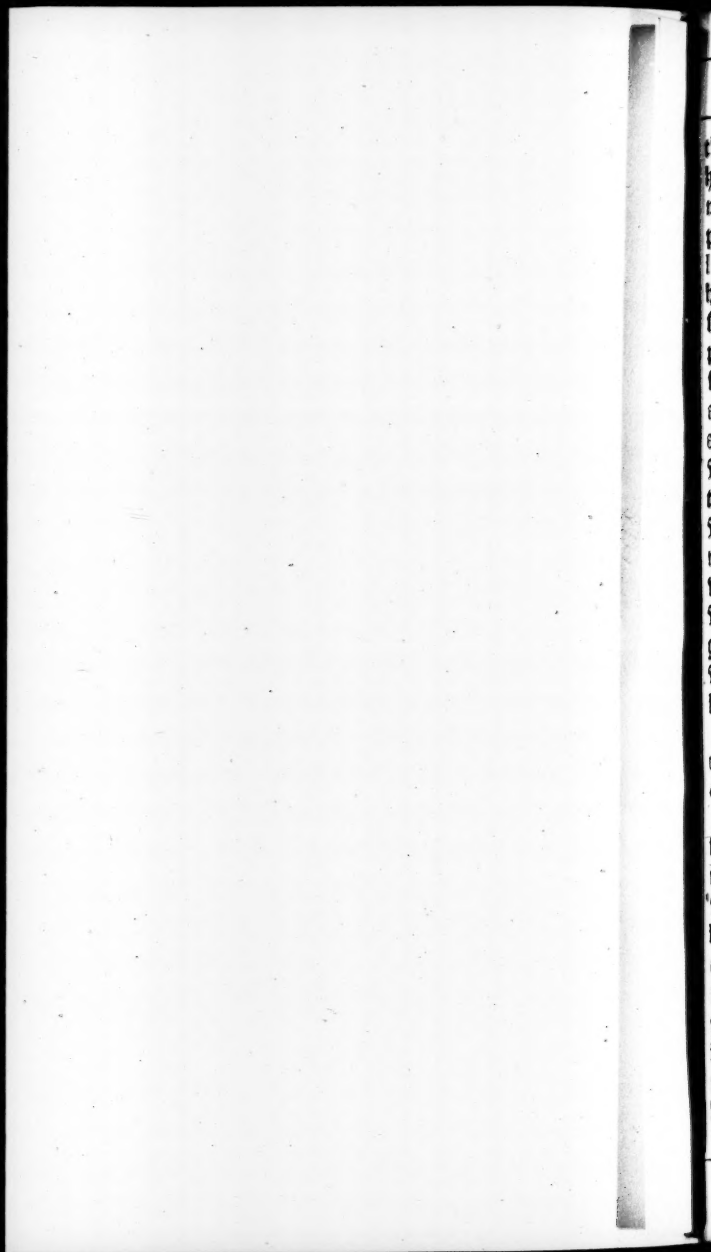
Apo. 11. 8.

Luke 13. 31.

Mark 1. 44.

wood: and that the breath of the Lord, as a river of brimstone, doth kindle it. All these things be terrible to our senses: and yet can they not fully expresse the thing as it is indeed. For no heart can conceive, or tongue expresse the greatnesse and extremitie of the torments of hell. As the joyes of heaven never entred into the heart of man: no more did the torments of hell. All the torments and troubles that fall upon men in this life, are but the sparkles of the furnace of Gods totall wrath. All fires are but as it were pictures of fire, in comparisn of hell fire. For as one writeth, Hell fire is so extremely hot, that it will burne up a man seven mile befoze he come at it. Yet the Reprobates being alwayes in it, shall never be consumed of it. As the Salamander is alwayes in the fire and never consumeth, so the wicked shall be alwayes in the fire of hell, and never consume. For hell is a death alwayes liuing, and an end alwayes beginning. It is a grieuous thing to a man that is very sicke, to lie upon a feather bed: how much more upon a hot gridiron? but how most of all to burn alwayes in hell fire, and never bee consumed? Another extremity of it consisteth in this, that the torments of hell are uniersall: that

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that is, in every member at once; head, eyes, tongue, teeth, throat, stomach, back, belly, heart, sides, &c. All punishments of this life are particular: For some are pained in their head, some in their backe, some in their stomacke, &c. yet some particular paines are such, as a man would not suffer to gaine all the world. But for a man to be tormented in all parts at once, what sight more lamentable? who could but take pity of a dog in the street in that case? Thus then we see, that the extremity of hell torments is greater than can be conceived or uttered. For who can utter that which is incomprehensible? we can goe no further in comprehending that which is incomprehensible, than to know it to be incomprehensible.

Phil. As you have shewed us the extremity of hell torments, so now proceed to the perpetuities.

Theol. The Scriptures doe set forth the perpetuity of hell torments, in saying, they are for ever. The wicked shall be cast into the lake that burneth with fire and brimstone for ever. The fire never goeth out. When as many hundred thousand yeeres are expired as there be stones by the Sea side, yet still there bee so many more to come. For that which hath no end, can never come to an

end. If all the Arithmeticians in the world were set a worke to doe nothing but number all the daies of their life, even the greatest numbers that they could possibly set down, and should in the end adde all their numbers together; yet could they never come any thing neere to that length of time wherein the wicked shall be tormented. If the whole circumference of the heavens were written about with figures of Arithmetike, from the East to the West, and from the West to the East againe; yet could it not containe that infinite time, and innumerable yeeres, wherein all unbelievers shall suffer eternall torture. For in things infinite, time hath no place. For time is the measure of those things which are subject to measure. Therefore because hell torments are infinite, they cannot be measured by any time: neither can that which is infinite, bee diminished. For if you subtract from that which is infinite, ten thousand thousand millions of millions, yet it is thereby nothing diminished or made lesse. For case a man should once in an hundred thousand yeeres, take a spoonfull of water out of the great Ocean sea, how long would it be ere hee had so emptied it? Yet shall a man sooner empty the sea, by taking out

out a spoonfull once in a hundred
thousand yeeres, than the damned
soule shall have any ease. There-
fore a certaine wziter saith, If a
damned soule might bee tormented in
hell but a thousand yeeres, and then
have ease, there were some comfort in
it: (for then there would be hope it
would come to an end) but, saith he,
his word Ever killeth the heart.
Consider this pee that forget God.
O pee carnall worldlings thinke
on this in time. For if you will
not now bee moved in hearing, you
shall then bee crushed in peeces in
feeling. What abateth it to live in
all possible pleasures, and carnall de-
lights here, for some 60. yeeres, and
then to suffer this cternall torment?
What shall it profit a man to win the
whole world, and lose his soule?
They be moze than mad, which will
hazard their soule for a little profit,
for a few stinking pleasures. But
this is the manner of men: they will
have the present sweet (come of it
what will) though they pay never so
deare for it: though they goe to the
highest price: though they lose their
soules for it. Oh the unspeakable
blindnesse and madnesse of the men of
this world! The diuell hath put out
their eyes, & therefore leadeeth them
whither he lists. For who cannot lead
a blind

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1 Sam. II. 3.

a blind man whither he lists : Nahath the Ammonite would make no covenant with the Israelites, but upon condition that he might put out all their right eyes. So the Diuell doth covenant with all the wicked to put out both their eyes, that he may lead them directly into hell.

Phil. Now Sir a word or two more of the remedilessnesse of hell fire.

Psal. 49. 8.

Theol. The Scriptures doe affirme that as the torments of hell are extreme, so they are without all hope of remedy : as it is written, A man can by no meanes redeeme his brother : he cannot give his ranome unto God : precious is the redemption of the soul and the continuance for ever. To this purpose Abraham said to the rich man being in hell torments, Betwixt you and us there is a great gulfe set, so that they which would goe from hence to you cannot, neither can they come from thence to us. Our Lord Iesus also saith, What shall a man give for the recompence of his soule? where our Saviour doth plainly affirme that there is no ranome or recompence, though never so great, to be given for a damned soule. For the soul being in hell, can never be released, is past remedy, no meanes whatsoever can doe any good : no gold, silver, no friends, no riches, no power

Luke 16. 26.

Mat. 19.

policy, no flattery, no bribery, no
 ach, no fetch or device whatsoeuer,
 n prebaille one jot; for a man being
 ce in hell hath no remedy, he is in
 se prison, he is shut up under the
 ches for euer, there is no getting
 t againe, he must suffer perpetuall
 imprisonment. Hee cannot bring a
 eit of false imprisonment, because he
 laid in by the most righteous and
 st Judge, who cannot possibly doe
 y wrong; but he must lie by it.
 or being there once, he is there for
 er. If all the Angels of heaven
 ould intreat for a damned soule, if
 oraham, Isaac, and Jacob should make
 eat suit, if all the Prophets, Apo-
 es, and Martyrs should be conti-
 uall solicitors to Christ for release,
 the father should make request for
 s son, or the mother for the daugh-
 t, yet can none of these be heard,
 ey must all have the repulse. For the
 ntence of Christ cannot be reuersed,
 s decree is unrepealeable. The due
 nsideration of these things may
 ake all hearts to quake, and all
 nees to tremble. In the troubles
 nd afflictions of this life, though a
 an come in neuer so great danger,
 et he may swind out againe by one
 eanes or another, by mony, or friend-
 shipp, or rewards, or such like meanes:
 ut in hell-fire, this is it that gripes,
 and

and maketh the heart despaire, that there is no remedy at all to be used. If wee should aske of a damned soule, or an afflicted conscience, what they would giue for the ease and redemption of their soules; they would answer, the whole world: howsoever secure worldlings and wicked Wickedists (which see nothing, or feelee nothing) make nothing of it.

Here, by the way, let us consider the greatnesse of the losse of a mans soule; which we shall the better perceive and see into, if we can aright value and prize the soule. If therefore it be demanded, what is the price of the soule, or what is it worth? Our Lord Jesus answereth, that it is more worth than all the world. For, saith he, What shall it profit a man to winne all the world, and lose his soule? Therefore the soule of the poorest beggar is more worth than all the world. Then I reason thus: If the soule be more worth than all the world, then the losse of it is greater than the losse of the whole world. For indeed it is a losse of all losses, an unrecoverable losse. If a man should have his house burnt over his head; and all that hee hath consumed in one night, it were a great losse. If a Merchant-venturer should lose twenty thousand pound

Mat. 16.

in

in one venture, in one ship, or (as they say) in one bottoome, it were a very great losse. If a King should lose his Crowne and Kingdome, it were an exceeding great losse. But the losse of the soule is a thousand times more than all these, it is a matter of infinite importance. If a Tenant be cast out of the favour of his Land-lord, it is a matter of griefe. If a Noblemans Secretary be cast out of favour with his Lord, so that he taketh a pitch against him, it is a matter of great sorrow. If a Nobleman himselfe be discountenanced, and cast out of all favour with his Prince, that was in great favour, it is a cosse, a heart-smart, and a matter of exceeding grievance. But to be eternally separated from God, to be shut out of his favour, and to be cast away from his presence, and the presence of his Angels, is a matter of infinite more dolour and torment. Marke then and behold what a thing it is for a man to lose his soule. Oh therefore that men would be wise in Gods feare, that they would look out in time, and make provision for their soules. Now then to close up this whole point: the summe of all that hath bene said is this, That the torments of hell are endlesse, caselesse, and remedlesse.

Afun.

Afun. The laying open of these doctrines of hell-fire, and the judgement to come, makes me quake and tremble: I am much thereby perplexed, I feele great terrour in my conscience, I am affraid I shall be damned.

Antil. Damned, man! What speake you of damning? I am ashamed to heare you say so. For it is well knowne that you are an honest man, a quiet liver, a good neighbour, and as good a townesman as any in the Parish where you dwell, and you have beene alwayes so reputed and taken. If you should be damned, I know not who shall be saved?

Afun. I regard not your flatteries. I beleeve God, I beleeve his Word, I beleeve those things which *M. Theologus* hath alledged out of the holy Scriptures, pointing me both to the chapter and the verse: and whether it be more meet that I should beleeve the Scriptures, or your soothings, judge you. No, no: now I doe cleerely see by the glasse of Gods law, that my state is wretched and miserable. For I have lived in sin and ignorance all the dayes of my life, being utterly void of all religion and true knowledge of God. I am not the man indeed that you and others take me for. For though outwardly I have lived honestly to the world-ward, yet inwardly I have
nor

not lived religiously to God-ward.

Antil. Tush, tush: now I see you are in a melancholy humour. If you will goe home with me I can give you a speedy remedy, for I have many pleasant and merry bookes, which if you should heare them read, would soone remedy you of this melancholy passion. I have the Court of *Venus*, The Palace of Pleasure, *Bevis of South-hampton*, *Ellen of Runmin*, The merry jest of the Friar and the Boy, The pleasant Story of *Clem of the Clough*, *Adam Bell*, and *William of Cloudesty*, The odde tale of *William*, *Richard*, and *Humfrey*, The pretty conceit of *John Splinters* last Will and Testament: which all are excellent and singular bookes against heart-qualmes, and to remove such dumpishnesse as I see you are now fallen into.

Asun. Your vaine and frivolous bookes of tales, jests, and lies, would more increase my griefe, and strike the print of sorrow deeper into my heart.

Antil. Nay, if you be of that minde I have done with you.

Phil. I pray you, if a man may be so bold with you, how came you by all these good bookes? I should have said, so much trash and rubbish.

Antil. What mattereth it to you? What have you to doe to enquire? But I pray you, Sir, what doe you mean

to

to call them trash and rubbish?

Phil. Because they be no better. They be goodly geere, trim stuffe. They are good to kindle a fire, or to scoure a hot oven withall. And shall I tell you my opinion of them? I doe thus thinke, That they were devised by the Divell, seene and allowed by the Pope, printed in hell, bound up by Hobgoblin, and first published and dispersed in Rome, Italie, and Spaine, and all to this end, that thereby men might be kept from the reading of the Scriptures. For even as a Lapwing with her busie crie draweth men away from her nest, so the Popish generation by these fabulous devices draw men from the Scriptures.

Antil. Ah Sir, I see now a fooles bolt is soon shot. You are more precise than wise. The Vicar of Saint Fooles shall be your ghostly father. What tell you me of your opinion? I would you should well know, I neither regard you nor your opinion. There be wiser men than you, who both reade, allow, and take pleasure in these bookes.

Theol. Let him alone good Philagathus, for you see what he is, there is no end of his crossing and cabilling. But he that is ignorant, let him be ignorant; and he that is filthy, let him be more filthy. Let us now turne our speech to Asinetus, for I see he

heavy hearted, and troubled in his
 mind. How doe you Asunctus? how
 doe you feele your selfe? He thinks
 you are very sad.

Alun. I am the better for you, Sir, I
 thanke God: I never knew what sinne
 meant till this day. It hath pleased
 God now to give me some sight and
 feeling thereof. I am greatly distressed
 in my conscience to thinke what
 I have beene. The remembrance of
 my former sinnes doth strike an hor-
 ror into mee. When I consider how
 ignorantly and profanely, and how far
 off from God I have lived all my life,
 it stings and gripes mee to the heart.
 I doe now see that which I never saw,
 and feele that which I never felt. I do
 plainly see, that if I had died in that
 state wherein I have lived all my life,
 I should certainly have beene condem-
 ned, and should have perished for ever
 in my sin and ignorance.

Theol. I am very glad that God
 hath opened your eyes, and given
 you the sight and feeling of your mi-
 sery: which indeed is the very first
 step to eternall life. It is a great
 favour and speciall mercy of God
 towards you, that he hath so touched
 your heart: you can never be thank-
 full enough for it. It is more than
 if you had a million of gold given
 you. It is the onely rare priviledge
 of

of Gods elect to have the eyes of their soules opened, that they may see into heavenly and spirituall things. As for the world, it is just with God to leave them in their blindnesse.

Asur. I doe feele the burthen of my sins : I am greatly grieved for them. I am weary of them. I am sorry that ever I sinned against God, or that I should bee such a wretch, as to incurre his displeasure, and provoke his Majestie against me. But I pray you, good *M-Theologus*, sith you are a spirituall Physician, and I am sick of sin, that you would minister unto me, out of Gods word, some spirituall physicke and comfort.

Theol. Truly, I must needs think, that the promises of mercy, and forgiveness of sin made in the Gospel, doe belong unto you, and that Jesus Christ is yours : you are truly interested in him, and have a proper right unto him. For he came not to call the righteous, but sinners to repentance. You doe now feele your selfe to be a sinner : you are grieved for your sins ; you are weary of them : therefore Jesus Christ is for you : all the benefits of his passion belong to you. Again he saith, The whole need not the Physician, but they that are sick. But you doe acknowledge your selfe to be sick of sin : therefore

Jesus

Jesus Christ will be your Physician: he will swaddle you: he will lay you: he will bind up all your sores: he will heal all your wounds: he will anoint them with the oyle of his mercy: he will smile upon you, and shew you a joyfull countenance: he will say unto you, Your sins are forgiven.

In him you shall have rest and peace to your soule. Through him you shall have ease and comfort. For he takes pity of all such as mourne for their sinnes, as you doe. Hee biddeth you, and all that are in your case, to come unto him, and hee will help you. Come unto me (saith he) all yee that are weary and heavie laden, and I will ease you. You are one of them that are bidden to come: for you are weary of your sinnes: you feele the burthen of them: Christ is altogether for such as you are. He regardeth not the world, that is, the profane and unregenerate men. Hee bids not them come: hee prayeth not for them. I pray not for the world (saith hee.) They have no part nor interest in him. They have nothing to doe with him, or with his merits and righteousnesse. Hee is only for the penitent sinner, and such as mourne for their sinnes. Hee is a Pillow of Down to all aking heads, and

Mat. 11. 28.

Joh. 18. 9.

and aking consciences. Bee of good comfort therefore, feare nothing for assuredly Christ and all his righteousness is yours. Hee will cloath you with it. Hee will never impute your sins unto you, or lay any of them to your charge; though they be number so many, or so great, he will forgive them, and forgive them. As he saith by the Prophet Esay, Though your sins were as crimson, they shall be made as white as snow: though they were red like scarlet, they shall be as wooll.

And againe he saith by the same Prophet, I have put away thy transgressions as thicke as clouds, and thy sins as a mist. By another Prophet he saith, He will lay aside our iniquities, and cast all our sins into the bottome of the sea. Again he saith by the Prophet Esay, I, even I, am he that put away thine iniquities, for my owne sake, and will not remember thy sins. And yet more sweetly he speaks to us by the Prophet Jeremy, saying, Turne againe unto me, and I will not let my wrath fall upon you. For I am mercifull, and will not alway keepe mine anger. And againe by the Prophet Hosea he saith, I will not execute the fiercenesse of my wrath, I will not return to destroy Ephraim: for I am God, and not man. Be of good cheere therefore, comfort your selfe with these promises:

Esay 1. 18.

Esay 44. 22.

Micah 7. 19.

Esay 43. 25.

Jer. 3. 12.

Hos. 11. 6.

Gosses : you have cause to rejoyce, seeing
 God hath wrought in you a dislike
 and a griefe for your sins, which is a
 certaine token that your sins shall ne-
 ver hurt you : for sins past cannot
 hurt us, if sins present doe not like
 us. You are growne to an hatred and
 dislike of your sins, you mourne under
 the burthen of them, therefore you are
 blessed. For blessed are they that
 mourne. Why therefore should you
 be so heavele and sad: Remember what
 S. John saith, If any man sin, we have
 an Advocate, Jesus Christ the righte-
 ous, and he is the reconciliation for our
 sins. S. Paul saith, that Jesus Christ
 is set forth to be a reconciliation
 through faith in his blood. Againe
 the Holy Ghost saith, He is perfectly
 able to save all those that come un-
 to God by him, seeing he ever liveth
 to make intercession for us. The Apo-
 stle saith, He is made of God for us
 wisdom, righteousness, sanctifica-
 tion, and redemption. Marke that
 he saith, All is for us, all is for his
 Church, for every member of his
 Church, and therefore for you. Christ
 is made of God righteousness, sancti-
 fication, & redemption for you: Christ
 is your Mediatour, and your high
 Priest & hath offered up the everlasting
 sacrifice, even for you, that he might
 pay your ransom, & redeeme you from
 all

1 John 1.

Rom. 3. 25.

Heb. 7. 25.

1 Cor. 1. 30.

Heb. 9. 12.

Heb. 9.

2 Cor. 5. 21.

Gal. 3. 13.

all iniquity. By his owne blood he entred once into the holy place and obtained eternall redemption for you. **Christ is not entred into the holy places which are made with hands, which are similitudes of the true sanctuary; but is entred into the very heauen, to appeare now in the sight of God for you. The Apostle saith, He hath made him to be sin for you, that knew no sin, that you might be made the righteousness of God in him. Christ was made a curse for you that he might redeeme you from the curse of the Law. Oh therefore how happy art thou that hast such a Mediator and high Priest! Rest therefore wholly upon him, and upon that perfect, eternall, and propitiatorie sacrifice which he hath once offered. Apply Christ, apply his merits, apply the promises to your selfe, and to your owne conscience, so shall they doe you good, and bring great comfort to your soule. For put case you had a most excellent and soveraigne salve, which would cure any wound if it were laid to; yet if you should locke it in your chest, and never apply it to your wound, what good could it doe you? Even so the righteousness and merits of Christ are a spirituall salve which will cure any wound of the soule; but if we doe not apply the**

to our soules by faith, they can doe us
no good. You must therefore apply
Christ, and all the promises of the
Gospel, to your selfe by faith, and
stand fully perswaded, that whatso-
ever he hath done upon the Crosse,
hee hath done for you particularly.
for what is the justifying faith, but
a full perswasion of Gods particular
love to us in Christ? The generall
and confused knowledge of Christ
and his Gospel availes not to eternall
life. Labour therefore to have the true
use of all these great and precious
promises, sticke fast to Christ: for
through him only we have remission
of sins, and eternall life. To him all
the Prophets give witness (saith S.
Peter) that through his Name all that
beleeve shall receive remission of their
sins. where the Apostle tells us, that
if a great Jury of Prophets were
pannelled to testifie of the way and
meanes to eternall life, they would
all, with one consent, bring in a ver-
dict, that remission of sins and eternall
life are onely in Christ. Let us heare
the Forer-man speak, and one or two
of the rest: for in the mouth of two
or three witnesses shall every word
stand. The Prophet Esay saith, Hee
was wounded for our transgressions, he
was broken for our iniquities: the
chastisement of our peace was upon
him,

Acts 10. 45.

Esay 53. 5.

Jer. 23. 5.

him, and with his stripes we are healed. **This great Prophet we see plainly affirms, that Christ suffered for our sins, and by his suffering we are saved. The Prophet Jeremy testifies the same thing, saying, Behold, the day is come (saith the Lord) that I will raise to David a righteous branch, and King shall reigne and prosper, and shall execute judgement and justice in the earth. In his dayes Judah shall be saved, and Israel shall dwell safely and this is the name whereby they shall call him, The Lord our righteousness.** **This Prophet jumps with the other for he saith, that Christ is the righteous branch, and that he is our righteousness: which is all one as if he had said, our sins are pardoned through him, and through him we are made righteous. Moreover he affirms, that Juda and Israel, that is the Church, shall be saved by him. The Prophet Zacharie, that I may speak it with reverence, telleth the same tale word for word. He aboucheth the same thing with the other two Prophets: for he saith, In that day a fountaine shall be opened to the house of David, and to the inhabitants of Jerusalem, for sin, and for uncleanness. The meaning of the Prophet is, that in the dayes of Christs kingdom the fountaine of Gods mercy, in**

Zech. 13. 1.

Christ

Christ, should be opened and let-out
to wash away the sins and uncleanness
of the Church. So then we see,
that these three great witnesses doe
all agree in this, that through Christ
onely we are washed from our sins,
and through him onely we are made
righteous. Seeing then that eternall
life is onely in the Son, therefore
he that hath the Son, hath life.
Be of good courage therefore O A-
nnerus: for no doubt you have the
Son, and therefore eternall life.
feare not your sins. for they cannot
hurt you: for as all the righteous-
ness of Abraham, Isaac, and Jacob,
and all the most righteous men that
ever lived on the face of the earth, if it
were yours, could doe you no good
without Christ: so all the sin in the
world, can doe you no hurt being in
Christ. For there is no condemnation
to them that are in Christ Jesus.
pluck up a good heart therefore: be
no more heaue and sad: for if you be
found in Christ, clothed with his per-
fect righteousness (being made yours
through faith) what can the diuell
say to you? what can the Law doe?
They may swell hisse at you, but they
cannot sting you: they may grin at
you, but they cannot hurt you. For
who shal lay any thing to the charge of
Gods Elect? It is God that justifies,
who

Rom. 8.1.

Rom. 8. 33.

Phil. 4. 4.

Col. 1. 15.

Hol. 13. 14.

1 Cor. 15. 55

Who shall condemne? It is Christ
 which is dead, or rather which is
 risen againe; who is also at the
 right hand of God, and makes re-
 quest for us. Rejoyce in the Lord
 therefore, againe I say Rejoyce; for
 greater is he that is in you, than hee
 that is in the world: our Lord Jesus
 is stronger than all. None can pluck
 you out of his hands: he is a strong
 Mediator: he hath conquered all our
 spirituall enemies: he hath overcome
 hell, death, and damnation: he hath
 led captivity captiue: he hath spoiled
 principallities and powers, and hath
 made an open shew of them, and tri-
 umphed over them in his cro. He
 hath most triumphantly said, O death
 I will be thy death: O grave, I will be
 thy destruction. O death where is thy
 sting? O hell, where is thy victory?
 Seeing then you have such a Medi-
 atour and high Priest, as hath con-
 quered the hellish army, & subdued all
 infernall power, what need you
 doubt? what need you to feare any
 more? Wherever, you are to under-
 stand, & to be perswaded, that Gods
 mercy is exceeding great towards pen-
 nitent sinners, and all such as mourn
 for their transgressions: according as
 he saith, At what time soever a sinner
 doth repent him of his sinnes from the
 bottome of his heart, he will put them

all out of his remembrance. **The** Prophet David doth most lively and fully describe unto us, the mercifull nature of God, in the 103. Psalm, where hee saith : The Lord is full of compassion, and mercy, slow to anger, and of great kindnesse: he will not alwaies chide, neither keepeth his anger for ever : hee hath not dealt with us after our sinnes, nor rewarded us according to our iniquities. For as high as the heaven is above the earth, so great is his mercy towards those that feare him. As farre as is the east from the west, so farre hath hee removed our sinnes from us. As a Father hath compassion on his children, so hath the Lord compassion on them that feare him. For he knowes whereof wee bee made, hee remembreth that wee are but dust. **The** History of the lost sonne doth most notably set forth the wonderfull mercy of God towards penitent sinners. There is shewed how the Lord doth embrace, tender, and make much of such poore sinners, as have broken and contrite hearts for their sinnes : for it is said, that when the father saw his repenting son a great way off, hee had compassion on him. and ran, and fell on his neck, and kissed him, & cloathed him with the best robe, put it on him, put a ring on his hand, and shoes

on his feet, and caused the fat calf to be killed for him. Even so the ever-lasting Father doth rejoyce at the conversion of any of his lost sons. Yea, there is joy in the presence of the Angels of God for one sinner that converteth. Moreover, the Lord most libely expresseth his mercifull nature and disposition in this, That he is very loth we should perish, & willingly cast away our selves. Therefore often in the holy Scriptures he mournes for us, bewailes our wretchednesse, and takes up many pitifull complaints and lamentations for us, saying, O that my people had hearkened unto mee, and Israel had walked in my waies. And againe, O that thou hadst hearkened unto my commandments: then had thy prosperity been as the floud, and thy righteousness as the waters of the sea. And againe he mourningly complaineth by his Prophet Hosea, saying, O Ephraim, what shall I doe to thee? O Juda how shall I intreat thee? And in another place, What could I doe more to my Vineyard that I have not done. Marke here how compassionately the Almighty God doth verne over us, and even as it were bled upon our wounds. The Apostle also notes the rich mercy and marvellous love of God to mankinde, in this, that he

Psal. 81. 12.

Isay 48. 18.

Esay 5.

hee doth beseech us, and pray us by
the Ministers of the Gospel, that we
would bee reconciled unto him. **The**
words are these, Now then are wee
Embassadors for Christ; as though
God did beseech you through us, wee
pray you in Christs stead, that you
bee reconciled unto God. **Is it not**
a strange thing, that the omnipotent
God should fall to entreating of us
poore wretches? It is all one, as if a
King should intreat a beggar, whom
he may will and command. **But the**
abundant mercy of God towards
mankind doth most of all consist in
this, That he hath given his onely
Son for us, when we were his ene-
mies; as it is written, God so loved
the world, that he hath given his only
begotten Son, that whosoever beleeves
in him, should not perish, but have
everlasting life. **Again,** God sets out
his love towards us, seeing that while
wee were yet sinners, Christ died for
us: much more then being now justified
by his bloud, we shall be saved from
wrath through him. For if when wee
were enemies, wee were reconciled to
God by the death of his Sonne:
much more being reconciled, we shall
be saved by his life. **In all this then**
we may cleerely behold the infinite
mercy of God towards us poore sin-
ners. For is it not a great matter,

John 3. 16

Rom. 5. 10

Phil. 2. 8.

Jer. 9.

John 5. 2.

2 Kings 5.

that the Son of God should take our nature upon him, should be so abased as he was, and should humble himselfe to death, even to the death of the crosse? For as the shadow of the day all went backe ten degrees, that Ezechias might receive length of dayes and much happinesse; so Christ the Son of righteousness hath gone backe many degrees that we might have eternall life. His humiliation therefore is our exaltation, his sufferings our joy, his death our life. For we have no other remedy or refuge but only his merits and righteousness. He is our City of refuge, whither we must flee, and where we must take sanctuary. He is the balme of Gilead, whereby our soules are cured. He is that poole of Bethesda, where every man may be cured of what disease so ever he hath. He is the river of Jordan, where Naaman may wash away all his leprosie. He is that Pellican, who by pecking a hole in his own breast, doth restore his young to life againe by his blood. Yet one thing we must note by the way, which hath beene partly touched befoze, That all the mercies of God, and merits of Christ, are to be restrained only to the Elect, only to the true members of the Church; as plainly appeareth in Psal. 103. When the mercies of God, which are there
largely

largely described, are restrained onely
 to them that feare him, keep his cove-
 nant, and think upon his Commande-
 ments to doe them. And touching
 Christ it is said, that he is a Prince
 and a Saviour unto Israel, and that
 he shall redceme Israel from all his in-
 quities. Againe it is written, that
 Christ being consecrate, was made the
 Author of eternall salvation to them
 that obey him. None doe or can obey
 him but onely the Elect, therefore he is
 the Author of salvation onely to the
 Elect. And consequently, the profane
 world, whatsoever they say, whatso-
 ever they brag and boast, have no true
 title or interest in him. This thing
 was figured in the Law, in this, that
 the mercy-seat, which was a type of
 Gods mercy in Christ, and the Arke,
 which was a figure of the Church,
 were, by the expresse commandement
 of God, fitted each to other, both
 in length and breadth. For as the
 Arke was two cubits and a halfe
 long, and a cubit and a halfe broad;
 so was the Mercy-seat. No-
 thing thereby, that the mercy of God
 in Christ should onely be fitted to
 his Church, and belong onely to the
 Church; so as not one without the
 Church should be saved. For hee
 that hath not the Church for his
 Mother, cannot have God for his

Psal. 130.

Heb. 5. 6.

Exod 25. 10.

Psal. 136.

Lam. 3. 22.

Father. Lastly, we are to obserbe, that as God is infinite in mercy, and of great compassion toward penitent sinners; so also is he most constant in the course of his mercies towards his children. And therefore one of the Psalmes carries this foot, His mercy endureth for ever, his mercie endureth for ever, his mercy endureth for ever. Proving thereby both the constancie and eternitie of Gods mercy. To the same purpose it is thus written, It is the Lords mercie that we are not consumed, it is because his compassions faile not. Let us know therefore that God, as touching his mercy to his children, is of a most constant and unchangeable nature. As he saith, I am the Lord, I change not. For if God were of a changeable nature, as we are, and subject to passions, then were wee in a most miserable case, then must he needs smite us downe, and take vengeance of us every day, and every houre in the day, because we provoke him every day, and every houre in the day. But the God of heaven is not as a man, that he should be subject to passions and affections: hee is of a most constant and immutable nature. For though we provoke him every day with new sinns, yet is he so farre off from taking

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king revenge, that the next day he rewardeth us with new mercies, and breaketh through all our unkindnesse to shew kindnesse unto us; and through all our naughtinesse to doe us good. All our infirmities cannot make him breake off with us, or cease to love us. Hee is content to take us with all faults, and to love us deereley, though we have great faults. Hee regardeth not our infirmities: though wee be oftentimes wayward and elvish, yet for all that hee loveth us neverthelesse. Even as a loving Mother, though her young suckling cry all the night, and be exceeding trease and wayward, so as shee cannot rest an houre in the night; yea, though she endure much lothsomenesse and trouble with it, yet in the morning when shee ariseth she loveth it never the lesse, but dandleth it, playeth with it, smilleth & laugheth upon it; so the God of all mercies, whose love towards us far passeth the love of mothers, though we grieve him with our infirmities continually, yet loveth us neverthelesse, and is content to put up all, to forget and forgive all; for he is a most constant lover. where he once sets and settles his love, he loveth most constantly, nothing can alter him, nothing can remove him. Even as a Father, when his

little child catcheth a fall, breaketh his shinnes, and hurteth his face, is so farre from being offended or displeased with him therfore, that hee doth pity him and bemoane him, seeking remedies for his hurt: so our mercifull Father is so farre off from being angry and displeased with us for some slips and falls, that hee doth the more pity us, and lament our case. Even as a loving and wise husband, although his wife have many infirmities, yet being assured shee loves him dearely, and that her heart is with him, he is well content to winke at all her faults, to hide them, to beare with them, yea, and to make nothing of them; loving her no whit the lesse for them: so our deare husband and Spouse, Christ Iesus, because he knoweth wee love him, and that he hath our hearts, is content to beare with all our infirmities, and to make light of them. For this cause it is that he saith to his Spouse in the Canticles, Though shee was blacke and full of infirmities, behold thou art all faire, my Love: behold, thou art faire: thou art all faire, my Love: there is no spot in thee. Marke, that hee calleth his Church faire, all faire, and without spot; not because shee was so in herselfe, but because she was made so for him.

Cant. 4. 1, 7.

him : and assuredly the eternall God , beholding her in his Son, doth so esteem and account of her . For as he that beholdeth any thing through a red glasse, doth take it to be red, as is the colour of the glasse : so God the Father, beholding us in his Sonne, doth take us to be of the same nature and quality that he is ; that is perfectly righteous. For this cause it is that hee loveth us , and setteth his heart upon us, & will not be removed from us. For his love to his children is alwaies one & the same, although we have not alwaies the like sight & feeling of it : as the Moone is alwaies the same in substance and quantity , though sometimes it seemeth unto us to be waxed into a very small scantling. Let us know then to our great comfort, that the love of God towards us, in his deare Son, is constant, and alwaies alike ; and that hee will not discountenance us, or shake us off for some infirmities, no nor yet for many infirmities: for the merciful God doth accept of his children , because their generall care is good, and the universall tenour of their life tenderh unto righteousness, howsoever they may greatly faile in many particular actions. Two or three fits of an ague doe not probe a diseased body ; nor two or three good daies, a sound body :

body : euen so some few infirmities doe not argue a wicked man ; no; two or three good actions , a good man : but wee must haue an eye to the certaine and settled course of a mans life. Euen as men are truly said to walke in a way , when they goe in it , although sometimes they trip and stumble : so Gods children doe walke in the way of righteousness , although sometimes they stumble and step out of it , or sometimes bee violently haled out of it by theeues. For Satan and the violence of our lusts doe often hale us out of the way : but wee must get in to it againe as soone as wee are escaped. Now then , to conclude and draw to an end , Sith God is so infinitely mercifull , and constant in his mercy : sith such great and precious promises are made to us in Christ : sith the Lord doth not regard our infirmities when our hearts are with him : therefore , O Asunetus , bee of good cheere , let nothing trouble you ; feare not the assaults of the Diuell , regard not his temptations : for assuredly your sinnes are forgiven. Christ is yours : heauen is yours : and all the promises of life & saluation belong unto you. So as you need not doubt , you cannot miscarry : your name is written in the Book of life.

Asun

Afun. I am greatly comforted and cheered up with your words. Your preaching of the Gospel, and laying open of Gods abundant mercy in Christ, and of the promises, doe exceedingly revive mee, and even as it were put new life into me: they are as Sacke and Sugar unto my soule, and sweeter than the honey and the honey-combe: they are as physicke to my sicke soule, and as ointment to my spirituall wounds. I doe now begin to see what misery is in man, and what mercy is in God. And I know by wofull experience, that where misery is not felt, there mercy is not regarded: but now hath pleased God to give me some feeling of mine owne wretchednesse and misery, and yet with good comfort in his mercy. For I thanke God for it, I begin now to grow to some perswasion, that the promises do belong unto mee, my sinnes are forgiven, and that I am one of them that shall be saved.

Theol. I doe greatly rejoyce, that God hath, according to his rich mercy, wrought this good work in you. I do, from the bottome of my heart, give him the praise and glory of it. Happy are you that ever you were borne, in whom the Lord hath wrought so gracious a worke. It is his high favour and speciall mercy towards

towards you: for it is the only privilege and prerogative royall of Gods owne children, truely to repent and beleebe. I beseech God therefore to encrease your faith, and to fill you full of joy and peace in beleebing, that you may abound in hope, thzough the power of the holy Ghost.

Antil. The Sun drawes low, *Asun.* rus, it is time for you and me to be going.

Phil. Indeed the night will approach by and by, and therefore we must of necessity breake off.

Theol. **With it is so, we will here surcease, and goe no further.**

Asun. Sir, I will now take my leave of you: I can never be thankfull enough for all the good instructions and comforts which I have heard from you this day: I hope I shall remember some of them whilest I live. I do therefore praise God for you, and for your counsell, and for this day, which I hope shall be the first day of my repentance and true conversion unto God.

Theol. **The Lord for his infinite mercies sake grant it. And I most humbly beseech the Almighty God to establish you with his free spirit, that you may proceed and goe forward in Christian course unto the end.**

Phil. I pray you, good M. Theologus, pardon my boldnesse, for you see
hav

have bene very bold to propound many questions unto you, whertin you have fully satisfied me, to the great joy and comfort of my soule. I doe therefore praise God for you, and I hope I shall never forget some things which you have uttered. But I will now commend you to God, and to the word of his grace, which is able to build us further.

Theol. Farewell good Philagathus.
**The Lord blesse you, and keepe you in
all your wayes; and the God
of heauen preserve us all,
and continue us in his
feare unto the
end,**

All glory be given to God.

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F I N I S.

*A Morning prayer to be used in
private families.*



Lord our God, and heavenly
Father, wee thy unworthy
children doe here come into
thy most holy and heavenly
presence to give thee praise and glory
for all thy great mercies and manifold
blessings towards us, especially for that
thou hast preserved us this night past
from all the dangers and feares thereof,
hast given us quiet rest to our bodies,
and brought us now safely to the begin-
ning of this day, and dost now afresh
renew all thy mercies upon us, as the
Eagle reneweth her bill; giving us all
things abundantly to enjoy, as food,
raiment, health, peace, liberty, and free-
dome from many miseries, diseases, casu-
alties, and calamities which we are sub-
ject to in this life every minute of an
houre: and not only so, but also for
vouchsafing unto us many good things,
not only for necessity, but even for de-
light also. But above all (deere Father)
we praise thy name for the blessings of
a better life, specially for thy most holy
Word and Sacraments, and all the good
we enjoy thereby; for the continuance
of the Gospel amongst us, for the death
of thy sonne, and all that happinesse
which

which we have thereby; also because thou hast chosen us to life before we were, and that of thy meere goodnesse and undeserved favour towards us; and hast called us in thine appointed time, justified us by thy grace, & sanctified us by thy spirit, and adopted us to be thine owne children, and heires apparent to the great Crowne. O Lord open our eyes every day more and more, to see and consider of thy great and marvelous love to us in all these things, that by the due consideration thereof our hearts may be drawne yet neerer unto thee, even more to love thee, feare thee, and obey thee: that as thou art enlarged towards us in mercy, so we may be enlarged towards thee in thanksgiving; and as thou dost abound towards us in goodnesse, so we may abound towards thee in obedience and love. And sith (deere Father) thou art never weary of doing us good, notwithstanding all our unworthinesse and naughtinesse, therefore let the consideration of thy great mercy and fatherly kindnesse towards us, even as it were force our hearts, and compell us to come into thy most glorious presence with new songs of thanksgiving in our mouthes. We pray thee (O most mercifull God) to forgive all our unthankfulnesse, unkindnesse, profanenesse, and great abusing of all thy mercies, and especially our abuse and contempt

Morning Prayer.

contempt of thy Gospel, together with all other the sins of our life, which we confesse are innumerable, and more than can be reckoned up, both in omission of good things, and commission of evill. We most humbly intreat thee to set them all over to the reckoning which thy Son Christ hath made up for them upon his crosse, and never to lay any of them to our charge, but freely forget all, and forgive all. Naile down all our sins and iniquities to the Crosse of Christ, burie them in his death, bathe them in his blood, hide them in his wounds, let them never rise up in judgement against us. Set us free of the miseries that are upon us for sin, and keep back the judgments to come, both of soule, body, goods, and good name. Be reconciled unto us in thy deere Son concerning all matters past, not once remembring or repeating unto us our old and abominable iniquities, but accept us as righteous in him, imputing his righteousness to us, and our sins to him. Let his righteousness satisfie thy justice for all our unrighteousness, his obedience for our disobedience, his perfection for our imperfection. Moreover, we humbly beseech thy good Majestic to give us the true sight and feeling of our manifold sins, that wee may not be blinded in them through
T delight,

Morning Prayer.

delight, or hardened in them through custome, as the reprobates are; but that we may be even weary of them, and much grieved for them, labouring and striving by all possible meanes to get out of them. Good Father touch our hearts with true repentance for all sin. Let not us take any delight or pleasure in any sin, but howsoever we fall through frailty (as we fall often) let us never fall finally, let us never lie downe in sin, nor continue in sin; but let us get up on our feet againe, and turne to thee with all our hearts, and seeke thee whilest thou maist be found, and whilest thou dost offer grace and mercy unto us. O Lord increase in us that true and lively faith whereby we may lay sure hold on thy Son Christ, and rest upon his merits altogether. Give us faith assuredly to beleve all thy great and precious promises made in the Gospel, and strengthen us from above to walke and abound in all the true and sound fruits of faith. Let us walke, not after the flesh, but after the spirit. Let us feele the power of thy Sons death killing sin in our mortall bodies, and the power of his resurrection raising us up to newnesse of life. Let us grow daily in the sanctification of the spirit, and the mortification of the flesh. Let us live holily, justly, and soberly in this present

Morning Prayer.

present evill world, shewing forth the vertues of thee in all our particular actions, that we may adorne our most holy profession, and shine as lights in the midst of a crooked and froward generation amongst whom we live, being gainefull to all by our lives and conversation, and offensive to none. To this end we pray thee fill us with thy spirit, and all spirituall graces, as love, wisdome, patience, contentment, meeknesse, humility, temperance, chastity, kindnesse, and affability; and stirre us up to use prayer and watchfulness, reading and meditation in thy Law, and all other good meanes whereby we may grow and abound in all heavenly vertues. Blessè us in the use of the meanes from day to day, make us such as thou wouldest have us to be, and such as we desire to be: worke in us both will and deed, purpose and power. For thou, O Lord, art all in all, thou wilt have mercy upon whom thou wilt have mercy, and whom thou wilt thou hardenest. Have mercy upon us therefore (deare Father) and never leave us to our selves, nor to our owne wills, lusts, and desires, but assist us with thy good spirit, that we may continue to the end in a righteous course; that so at length wee may be received into glory, and be partakers of that immortall Crowne which thou hast

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laid up for all that love thee, and truly call upon thee.

Further we intreat thee, O heavenly father, to give us all things necessary for this life: as food, raiment, health, peace, libertie, and such freedome from those manifold miseries which we lie open unto every day, as thou seeest meet. Blessè unto us all the meanes which thou hast put into our hands for the sustenance of this fraile life. Blessè our flocke and store, corne and cattle, trades and occupations, and all workes of our hands: for thy blessing onely makes rich, and it bringeth no sorrows with it. Give us therefore such a competency and sufficiency of these outward blessings, as thou in thy heavenly wisdom seeest most needfull for us. Moreover, wee humbly beseech thee (most loving Father) in great mercy looke downe from heaven upon thy whole Church, and every member of it. Be favourable unto *Sion*, and build up the wals of *Ierusalem*. Behold with the eye of pity, the great ruines and desolation of thy Church. Heale up the wounds, and make up the breaches thereof in all nations. Regard it as thine own flock, tender it as thine own family, dresse it as thine own Vineyard, love it as thine owne Spouse. Think thoughts of peace to it, and alwaies look upon it in deep compassion. Blessè

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it with thy grace, guide it with thy spirit, and defend it still with thy mighty power: scatter the devices, confound the counsels, and overthrow the forces of all that fight against it. Specially wee intreat thee, deare Father, to set thy selfe against that Antichrist of *Rome*, that man of perdition, which setteth himselfe against thee, and against all thy people. In thine appointed time wee pray thee give him a deadly downfall. Beat down all his power and authority daily more and more; give free passage to thy Gospel in all Kingdomes, that *Babylon* may fall, and never rise up againe. The more the favourites and adherents of *Rome* labour to uphold their Idolatrous kingdome, the more let it fall downe, even as *Dragon* before the presence of thine Arke. Poure downe the Vials of the fulnesse of thy wrath upon the Kingdomes of the Beast; and let their riches, wealth, credit and authoritie drie up every day more and more, as the River *Euphrates*. Let it pitie thee, O Father, to see thine owne Spouse sit as a deformed and forlorne woman here below, weeping and mourning with her haire about her necke, having lost all her beauty and comelinesse: Cheere her up (deare Father) glad her with the joy of thy countenance, and so decke her,

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and trimme her up, that thou maist delight in her as a Bridegroom in his Bride. Specially we intreat thee have mercie upon thy Church in this Land: intend good unto us, and not evill: give us not over into the hands of the cruell Spaniard, as our sins have deserved. Scatter we pray thee, O Lord, the devices, and breake the plots of all such as have plotted the overthrow and utter subversion of this Church and Common-wealth. Blesse this Church more and more with the continuance of true Religion amongst us: for thy great Names sake, and infinite mercies sake, deale graciously and favourably with us and our posteritie. Turne from us that vengeance which is due to us for our sins. For thou seest how iniquity prevaieth, and the wicked goe away with the goale: Atheisme over-spreadeth every where, and Popery seemeth to get a head againe. Now therefore (deare Father) we most humbly beseech thee to take order speedily for the remedying and repressing of these manifold disorders and grievous enormities that are amongst us. Be intreated of thy poore children to be good to this English Nation. Heare the cries of thine Eleas: heare the mourning of them that mourne in Sion. Let the cries of thy children cry downe all the cries of

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the sins of the Land, and be reconciled unto us in the multitude of thy compassions ; that so thou maist still continue a most mercifull protectour of this thine English vineyard. We pray thee (good Father) shew speciall mercy to our most Noble and gracious King *Charles*, thine annointed servant, blesse him and keepe him in all his wayes, blesse his government unto us. Let thine Angels encamp about him, and let thy holy hand be alwayes over him : keepe him from treasons, and deliver him from the treacheries of his enemies : give him to see what belongs to his peace, and give him a heart earnestly bent to set upon the practice of the same : give him all graces necessary for his place, and necessary for his salvation : continue his government peaceable and prosperous amongst us : and as thou hast made him the breath of our nostrils and a gracious instrument for the saving of many thousand soules, so let his owne soule be saved in the day of thy Son Christ. Blesse his Majesties most honourable privie Counsellours, and give such good successe unto all their counsells and policies in matters of State, that we may lead a quiet and peaceable life in all godlinesse and honesty. Blesse all the Nobility, worke in them a care to glorifie thy name in their places ; make

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them faithfull to thee, and faithfull to the Land. Direct with thy good spirit all such as beare the sword of justice, that they may draw it out to punish the wicked, and to defend the godly, and that they may with all good care and conscience discharge the duties of their places. Increase the number of faithfull and zealous Ministers in this Church. Send thy Gospell to those places where it is not, and blesse it where it is. Remember them in thy mercy, O Lord, that are under any crosse or affliction whatsoever: be comfortable unto them, heale up their wounds, bind up their sores, put all their teares into thy bottle, and make their bed in all their sorrowes, and put such a good end to all their troubles, that they may redound to thy glory, and the furtherance of their owne salvation. In the mean time give them patience and constancie to beare whatsoever it shall please thy mercifull hand to lay upon them. Last of all, in a word, we pray thee blesse Magistracie, Ministerie, and Commonalty. Blesse all the people, doe good to all that are true and upright in their hearts. And so (deere Father) we doe commit and commend our selves, our soules and bodies, into thy hands, for this day and the rest of our life, praying thee to take care and charge of us. Keep us from all evill, watch over us
for

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for our good, let thine Angels encamp about us, let thy holy hand be over us, and keepe us in all our wayes, that we may live to thy praise and glory here on earth, keeping faith and a good conscience in all our actions; that after this life we may be crowned of thee for ever in thy kingdome. Grant these things (good Father) to us here present, and to all thine absent, praying thee in speciall favour to remember all our friends and kinsfolkes in the flesh, all our good neighbours and well-willers, and all those for whom we are bound to pray, by nature, by deserts, or any duty whatsoever, for Jesus Christs sake our onely Mediator. To whom, with thee, and the holy Ghost, be given all praise and glory, both now and for evermore, *Amen.*



*An Evening prayer to be used in
private families.*



Eternall God, and our most
loving and deare Father, we
thy unworthy children doe
here fall downe at the foot
of thy great Majestie, acknowledging
from our hearts that we are altogether
unworthy to come neere thee, or to
looke towards thee, because thou art a
God of infinite glory, and we are most
vile and abominable sinners, such as
were conceived and borne in sin and
corruption, and such as have inherited
our Fathers corruptions, and also
have actually transgressed all thy holy
statutes and lawes, both in thoughts
words, and deeds, before we knew thee
and since, secretly and openly, with our
selves and with others, our particular
sins are more than can be numbred; for
who knoweth how often he offendeth
but this we must needs confesse again
our selves, that our hearts are full
pride, covetousnesse, and the love of
this world, full of wrath, anger, and
impatience, full of lying, dissembling
and deceiving, full of vanitie, hard-
nesse, and profanenesse, full of infidel-
ty, distrust, and self-love, full of lust
uncleannesse, and all abominable de-

fires

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fires : yea , our hearts are the very
sinkes of sin , and dunghils of all fil-
thinesse. And besides all this , we doe
omit the good things we should doe :
for there are in us great wants of faith,
of love, of zeale, of patience, of con-
tentment, and of every good grace : so
as thou hast just cause to proceed to
sentence of judgement against us , as
most damnable transgressours of all
thy holy commandements, yea such as
are sunk in our rebellions, and have ma-
ny times and often committed high
treason against thy Majesty ; and there-
fore thou maist justly cast us all downe
into hell fire , there to be tormented
with Sathan and his Angels for ever.
And we have nothing to except against
thy Majesty for so doing , sith therein
thou shouldst deale with us but accord-
ing to equity , and our just deserts.
Wherefore, deare Father, we doe ap-
peale from thy justice to thy mercy,
most humbly intreating thee to have
mercy upon us ; and freely to forgive
us all our sins past whatsoever , both
new and old, secret and open, knowne
and unknown, and that for Jesus
Christe sake our onely Mediatour.
And wee pray thee touch our hearts
with true griefe, and unfained re-
pentance for them , that they may
bee a matter of continuall sor-
row and heart-smart unto us , so
as

Evening Prayer.

as nothing may grieve us more than this, that we have offended thee, being our speciall friend and Father : Give us therefore (deare Father) every day more and more sight and feeling of our sins, with true humiliation under the same. Give us also that true and lively faith, whereby we may lay sure hold on thy Sonne Christ, and all his merits, applying the same to our owne soules ; so as we may stand fully perswaded, that whatsoever hee hath done upon the crosse, he hath done for us particularly as well as for others. Give us faith (good Father) constantly to beleeeve all the sweet promises of the Gospel, touching remission of sinne, and eternall life, made in thy Son Christ. O Lord increase our faith, that we may altogether rest upon thy promises, which are all Yea and Amen. Yea, that wee may settle our selves, and all that we have, wholly upon them ; both our soules, bodies, goods, name, wives, children, and our whole estate : knowing that all things depend upon thy promises, power, and providence, and that thy Word doth support and beare up the whole order of nature. Moreover, we entreat thee, O Lord, to strengthen us from above, to walke in every good way, and to bring forth the fruits of true faith in all our particular actions, studying to please thee in all things,
and

Evening Prayer.

and to be fruitfull in good workes, that we may shew forth unto all men by our good conversation whose children wee are : and that we may adorne and beautifie our most holy profession, by walking in a Christian course, and in all the sound fruits and practice of godlinesse and true religion. To this end we pray thee sanctifie our hearts by thy spirit yet more and more: sanctifie our soules and bodies, and all our corrupt naturall faculties, as reason, understanding, will, and affections, so as they may bee fitted for thy worship and service, taking a delight and pleasure therein. Stir us up to use prayer, watchfulness, reading, meditation in thy Law, and all other good meanes whereby we may profit in grace and goodnesse from day to day. Bless us in the use of the meanes, that we may daily dye to sinne and live to righteousness: draw us yet neerer unto thee, helpe us against our manifold wants. Amend our great imperfections, renew us inwardly more and more, repaire the ruines of our hearts, aide us against the remnants of sinne. Enlarge our hearts to run the way of thy Commandements, direct all our steps in thy word, let none iniquity have dominion over us. Assist us against our speciall infirmities and master sinnes, that we may get the victory over them all, to thy glory, and the
great

Evening Prayer.

great peace and comfort of our owne consciences. Strengthen us, good Father, by thy grace and holy spirit, against the common corruptions of the world, as pride, whoredome, covetousnesse, contempt of thy Gospel, swearing, lying, dissembling, and deceiving. O deare Father, let us not be overcome of these filthy vices, nor any other sinfull pleasures and fond delights, wherewith thousands are carried headlong to destruction. Arme our soules against all the temptations of this world, the flesh and the Divell, that we may overcome them all through thy help, and keep on the right way to life; that we may live in thy feare, and die in thy favour; that our last dayes may be our best dayes, and that we may end in great peace of conscience. Furthermore, deare Father, we intreat thee not onely for our selves, but for all our good brethren, thy deare children, scattered over the face of the whole earth, most humbly beseeching thee to blesse them all, to cheere them up, and glad them with the joy of thy countenance, both now and alwayes. Guide them all in thy feare, and keepe them from evill, that they may praise thy name. In these dangerous dayes, and declining times, we pray thee, O Lord, raise up nursing fathers and nursing mothers unto thy Church. Raise

up.

Evening Prayer.

up also faithfull Pastors, that thy cause may be carried forward, Truth may prevaile, Religion may prosper, thy Name only may be set up in the earth, thy Sons Kingdome advanced, and thy will accomplished. Set thy selfe against all adversary power, especially that of Rome, Antichrist, Idolatry, and Atheisme; curse and crosse all their counsells, frustrate their devices, scatter their forces, overthrow their armies. When they are most wise, let them be most foolish: when they are most strong, let them be most weake. Let them know that there is no wisdom nor counsell, power nor policie, against thee the Lord of hosts. Let them know that *Israel* hath a God, and that thou which art called *Jehovah* art the only Ruler over all the world. Arise therefore, O most mighty God, and maintaine thine owne cause against all thine enemies, smite thorow all their loynes, and bow downe their backes: yea, let them all be confounded and turned backward that beare ill will unto *Sion*. Let the patient abiding of the righteous be joy, and let the wicked be disappointed of their hope. But of all favour wee intreat thee, O Lord, to shew speciall mercy to thy Church in this land wherein we live. Continue thy Gospel amongst us yet with greater

Evening Prayer.

greater successe, purge thy house daily more and more, take away all things that offend. Let this Nation still be a place where thy name may be called upon, and an harbour for thy Saints. Shew mercy to our posteritie, deare Father, and have care of them, that thy Gospel may be left unto them as a most holy inheritance. Defend us against forraine invasion, keepe out Idolatrie and Popery from amongst us. Turne from us those plagues which our sins cry for. For the sins of this Land are exceeding great, horrible, and outrageous, and give thee just cause to make us spectacles of thy vengeance to all Nations, that by how much the more thou hast lifted us up in great mercy and long peace, by so much the more thou shouldest presse us down in great wrath and long warre. Therefore, dear Father, we most humbly intreat thee, for thy great names sake, and for thy infinite mercies sake, that thou wouldest be reconciled to this Land, and discharge it of all the horrible sins thereof. Drown them, O Lord, in thy infinite mercie through Christ, as it were in a bottomlesse gulfe, that they may never rise up in judgement against us. For although our sins be exceeding many and fearefull, yet thy mercy is farre greater. For thou art infinite in mercy, but we cannot be infinite in sinning. Give us
not

Evening Prayer.

not over into the hands of the Idolaters, lest they should blaspheme thy name, and say, Where is their God in whom they trusted? But rather, deare Father, take us into thine owne hands, and correct us according to thy wisdom: for with thee is mercy and deep compassion. Moreover, we most heartily beseech thy good Majesty to bless our most gracious Sovereigne King *Charles*, *Queene Mary*, *Prince Charles*, and the rest of the Royall Progenie. We beseech thee also to bless his Majesties most honourable privie Counsellours, counsell them from above, let them take advice of thee in all things, that they may both consult and resolve of such courses as may be most for thy glory, the good of the Church, and peace of this our Common-wealth. Bless the Nobility, and all the Magistrates of the Land, giving them all grace to execute judgment and justice, and to maintaine truth and equitie. Bless all the faithfull Ministers of the Gospel, increase the number of them, increase thy gifts in them, and so bless all their labours in their severall places and congregations, that they all may be instruments of thy hand to enlarge thy Sons Kingdome, and to win many unto thee. Comfort the comfortlesse with all needfull comforts. Forget none of thine that are in trouble, but

as

Evening Prayer.

as their afflictions are, so let the joyes and comforts of thy spirit be unto them, and so sanctifie unto all thine their afflictions and troubles, that they may tend to thy glory, and their owne good. Give us thankfull hearts for all thy mercies both spirituall and corporall, for thou art very mercifull unto us in the things of this life, and infinitely more mercifull in the things of a better life. Let us deeply ponder and weigh all thy particular favours toward us, that by the due consideration thereof our hearts may be gained yet neerer unto thee, and that therefore we may both love and obey thee, because thou art so kind and loving unto us: that even thy love towards us may draw our love towards thee, and that because mercy is with thee thou maist be feared. Grant these things, good Father, and all other needfull graces for our soules or bodies, or any of thine throughout the whole world, for Jesus Christs sake: in whose Name we further call upon thee as he hath taught us in his Gospel, saying, *Our Father which art in Heaven, &c.*

A Prayer to be used at any time,
by one alone privately.

O Lord my God and heavenly Father, I thy most unworthy child doe here in thy sight freely confesse, that I am a most unfull creature, and damnable transgressor of all thy holy Lawes and Commandements: that as I was bozne and bred in Anne, and stained in the wombe, so have I continually brought forth the corrupt and ugly fruits of that infection and contagion, wherein I was first conceived, both in thoughts, words, and woorkes: If I should goe about to reckon up my particular offences, I know not where to begin, or where to make an end. For they are more than the haire of my head, yea, farre more than I can possibly feelee or know. For who knoweth the height and depth of his corruption? Who knoweth how oft he offendeth? Thou only, O Lord, knowest my sinnes, who knowest my heart; nothing is hid from thee: thou knowest what I have heard, and what I am: yea, my conscience doth accuse me of many and grievous evils, and I doe daily feelee by wofull experiences how I am, how prone to sinne, and how untoward unto all good.

A private Prayer.

My minde is full of vanity, my heart full of profanenesse, mine affections full of deadnesse, dulnesse, & drowziness in matters of thy worship and service: Yea, my whole soule is full of spirituall blindnesse, hardnesse, unprofitablenesse, coldnesse and security. And in very deed, I am altogether a lump of sin, and a masse of all misery, & therefore I have forfeited thy favour, incurred thy high displeasure, and have given thee just cause to frown upon me, to give me over, and leave mee to mine owne corrupt will and affections. But (O my deare Father) I have learned from thy mouth, that thou art a God full of mercy, slow to wrath, of great compassion and kindnesse, towards all such as groane under the burthen of their sinnes. Therefore extend thy great mercy towards me poore sinner, and give me a generall pardon for all mine offences whatsoever: seale it in the blood of thy Son, and seale it to my conscience by thy Spirit, assuring me more and more of thy love and favour towards me, and that thou art a reconciled Father unto me. Grant that I may all time to come, love thee much, because much is given, and of very love feare thee, and obey thee. O Lord increase my faith, that I may steadfastly beleefe all the promises of

A private Prayer.

of the Gospel made in thy Sonne
Christ, and rest upon them altoge-
ther. Enable mee to bring forth the
sound fruits of faith and repentance
in all my particular actions. Fill my
soule full of joy & peace in beleeving.
Fill mee full of inward comfort and
spirituall strength against all tempta-
tions: give me yet a greater feeling
of thy love and manifold mercies
towards mee; worke in my soule a
love of thy majestie, a zeale of thy
glory, and hatred of evill, and a de-
sire of all good things. Give mee
victory over those sinnes which thou
knowest are strongest in me. Let me
once at last make a conquest of the
world and the flesh. Mortifie in mee
whatsoever is carnall; sanctifie mee
thoroughout by thy spirit: knit my
heart to thee for ever, that I may
feare thy name: renew in mee the
Image of thy Son Christ daily more
and more. Give me a delight in the
reading and meditation of thy word.
Let me rejoyce in the publique Minis-
tery thereof. Let me love and reve-
rence all the faithfull Ministers of
thy Gospel. Sanctifie their doctrine
to my conscience, seale them in my
soule, write them in my heart: give
me a soft and melting heart, that I
may tremble at thy words, and be
alwaies much affected with godly

Desire

A private Prayer.

Sermons. Let not my sinnes hold
backe thy mercies from me, nor mine
unworthinesse stop the passage of thy
grace. Open mine eyes to see the
great wonders of thy law. Reveale
thy secrets unto me: be open-hearted
toward mee thy unworthy servant.
Hide nothing from mee that may
make for thy glory, & the good of my
soule. Blesse all meanes unto mee
which thou uselt for my good. Blesse
all holy instructions unto my soule.
Blesse mee at all times, both in hear-
ing and reading thy word. Give me
the right use of all thy mercies and
corrections, that I may be the better
for them. Let me abound in love to thy
children. Let my heart be very neerely
knit unto them, that where thou lo-
vest most, there I may love most
also. Let mee watch and pray, that
I enter not into temptation: give
mee patience and contentment in all
things. Let me love thee more & more,
and the world lesse & lesse. So draw
my minde upward, that I may de-
spise all transitory things. Let mee
be so rapt and ravished with the sight
and feeling of heavenly things, that
I may make a base reckoning of all
earthly things. Let me use this world
as though I used it not. Let me use
it but for necessity, as meat and
drink. Let me not bee carried away
with

Evening Prayer.

With the vaine pleasures and fond delights thereof. Good Father worke the good worke in me, and neuer leave mee nor forsake mee till thou hast brought me to true happynesse. Oh deare Father, make me faithfull in my calling, that I may serbe thee in it, and be alwayes carefull to doe what good I may in any thing. Blesse me in my outward estate. Blesse my soule, body, goods, and name. Blesse all that belong unto me. Blesse my goings out and comings in. Let thy countenance be lifted up upon me now and alwayes, cheere me up with the joyes and comforts of thy spirit: make me thankfull for all thy mercies. For I must needs confesse that thou art very kind to me in all things. For in thee I live, move, and have my being; of thee I have my welfare and good being; thou art a daily friend and speciall good benefactor unto me. I live at thy cost and charges, I hold all of thee in chiefe, and I find that thou art never weary of doing me good: thy goodness towards me is unchangeable. Oh, I can never be thankfull enough unto thee for all thy mercies both spirituall and corporall. But in such measure as I am able I praise thy name for all, beseeching thee to accept of my thanksgiving in thy Son Christ; and to give me

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me a profitable use of all thy labours,
 that thereby my heart may be fully
 drawne unto thee: giue me, O father,
 to bee of such a good nature and dis-
 position, that I may be won by gen-
 tlenesse and faire meanes, as much as
 if thou gavest me many lashes. Par-
 don all mine unthankfulnesse, un-
 kindnesse, and great abusing of thy
 mercies, and giue mee grace to use
 them more to thy glozy in all time to
 come. Strengthen mee, deare Fa-
 ther, thus to continue praising and
 glorifying thy name here upon earth,
 that after this life I may be crowned
 of thee for ever in thy Kingdome.
 Grant these petitions, most mercifull
 God, not onely to me, but to all thy
 deare children throughout the whole
 world, for Iesus Christs sake: in
 whose name I doe further call upon
 thee, saying as he hath taught me,
 O our father, which art in
 heaven, &c.

F I N I S.

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